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## NOTES OF THE WEEK.

On Wednesday afternoon an inaugural meeting of the Anglo-American League was held at Stafford House, under the presidency of the Duke of Sutherland. The reason for the formation of the League was stated in the first resolution, which was moved by Lord Brassey, seconded by Mr. Ismay, and unanimously adopted :—

Considering that the peoples of the British Empire and of the United States of America are closely allied in blood, inherit the same literature and laws, hold the same principles of self-government, recognise the same ideals of freedom and humanity in the guidance of their national policy, and are drawn together by strong common interests in many parts of the world, this meeting is of opinion that every effort should be made in the interests of civilisation and peace to secure the most cordial and constant co-operation between the two nations.

Further resolutions proceeded to form the League, in which we trust that the highest hopes of the friends of civilisation and humanity on both sides of the Atlantic may be realised.

A CONFERENCE was held last week at Cambridge in commemoration of twenty-five years of University Extension work. The honour of originating this movement belongs to Cambridge, and while the University did not at first look with any favour on the experiment, with which the name of Professor Stuart must always be honourably connected, full acknowledgment was made on Friday week by the Chancellor, the Duke of Devonshire, of

the value of what has been accomplished. Since 1873, London, Oxford, and other centres of learning have followed the example of Cambridge in sending University teachers throughout the country, and the interest in higher education and genuine culture has received a remarkable stimulus, which in several large provincial towns has led to the establishment of permanent colleges. It was a great service, the Chancellor said, that the Universities rendered in a democratic country, when they provided dispassionate instruction in the duties of modern citizenship. University Extension could not provide a complete education, but it could aid intelligent students in every rank of life to gain the elements, the gist, of liberal culture, and to obtain that insight into the vast complexity of human affairs which is the salutary safeguard of intellectual modesty, and the best protection against hurried and partial judgments.

THE third "World's Sunday School Convention"—consisting of representatives of Evangelical Sunday-schools in many lands—met in London this week. The first meeting was held (also in London) in 1889, the second at St. Louis in 1893. The programme extended from Tuesday to Friday, the chief meetings being held in the City Temple and the Crystal Palace. At the first session in the City Temple, a welcome to the delegates was given by the Marquis of Northampton, President of the Sunday School Union, and responding for America, the Rev. Dr. Spalding pleaded "that evangelisation without education was evaporation; education without evangelisation was innovation; but evangelisation and education together means emancipation. As Charles Sumner once said, if you would fortify the nation you must sanctify it; you must make it both a citadel and a temple. Parallel with this John Bright said that the Sunday-schools have done more for England's prosperity than perhaps any one other institution."

A BICENTENARY celebration of great interest was held at Halle a. d. Saale on the last days of June and the first of July. From all parts of Germany, and from every rank of society, from the Minister of Education to the humble artisan, old pupils of the Francke Schools gathered together to commemorate the founding in 1698 of the famous orphanage, which was the nucleus of a remarkable group of educational institutions, all due in their origin to the faith and the zeal of one man. Like George Müller, of Bristol, August Hermann Francke had no money, but great faith and benevolence, and also a remarkable business faculty. Born at Lübeck in 1663, he received most of his

education at Gotha, to which his father had removed, and at the universities of Erfurt and Kiel. In 1688 he came under the influence of Spener, the Pietist, and soon after was called to the ministry of a church at Erfurt. But in the following year, 1691, or early in 1692, he became professor of Greek in the University of Halle, and at the same time pastor of a suburban church at Glaucha. There it was that in 1695 he started a charity school in his own house, and having one day found eight gulden in the offertory box of his church, proceeded to establish a small orphanage in a hired house. The present celebration would seem therefore to be rather belated; but it followed the precedent of last century, choosing the date of the commencement of the buildings, which are still in use.

FRANCKE was distinguished not only as a philanthropist but as an enlightened teacher, and founded schools for boys and girls. He had a special school for advanced pupils, which was attended by many of the sons of prominent English families. His work attracted great attention, and was liberally supported; to the schools he added a druggist's and a book-selling business, which became sources of considerable income for the benefit of his foundations, and he also acquired land. When Francke died in 1727 there were 100 boys and 34 girls in the orphanage, and over 2,000 children in his various schools. The foundations have continued from that time with varying fortunes, but on the whole a growing prosperity, and have done a great work for education in Germany. The successive heads of the group of schools were practically the rulers of a considerable community, with special privileges, until some little time ago the schools came under Government control. At the present time the orphanage has places for 150 boys and 16 girls, and the various grades of schools places for 2,800 children and young people. The book-selling and printing business is said to be one of the largest in Germany. The recent celebrations included a dramatic rendering of scenes from Francke's life. Several substantial contributions were made, to provide for fresh places in the orphanage.

THE Trustees of Dove Cottage, formerly Wordsworth's home at Grasmere, have received from Professor Knight, of St. Andrews (one of their number), a very valuable gift of all the editions of Wordsworth's Poems in his possession, many Wordsworth relics, portraits, sketches, and engravings, original MSS and letters of Wordsworth, and more than two thousand letters from men of



note concerning Wordsworth and his work. These will be added to the treasures already to be found in Dove Cottage, and thus in the care of the Trustees become the property of the nation. Mr. Stopford Brooke in a letter of thanks, on behalf of himself and eight other Trustees, says of the gift: "It will very largely increase the interest the travelling community already have in Dove Cottage. The garden, the rooms where the Wordsworths dwelt, will have a new value and new associations, and the village of Grasmere itself will owe you thankfulness. The Trustees are also sure that when this gift is made public thanks will be rendered to you from all parts of England and the Colonies, and from the United States of America. For Dove Cottage is no longer unknown to distant lands, or to the remoter parts of Great Britain and Ireland. It occupies, as a goal of pilgrimage, a place in this country second only to Stratford-on-Avon."

TWENTY-ONE pages of the *Athenæum* for July 2 were devoted to its annual survey of Continental literature—Belgium, Bohemia, Denmark, France, Germany, Greece, Holland, Hungary, Norway, Poland, Russia, Spain and Sweden being the countries of each of which in turn a native writer describes the literary activity of the past twelve months. Italy and Switzerland are not mentioned. There is no production of surpassing greatness and genius chronicled in any one of the countries. In Denmark the school of realism, originated some twenty-five years ago by Georg Brandes, is said to have worked itself out, and in its ignoring of the religiousness of human nature to have arrived at a condition of barren hopelessness. In the article on France M. Auguste Sabatier's "Outlines of a Philosophy of Religion" receives prominent notice, not as interesting philosophy only, but good literature, and there is the record of a number of striking novels. In Germany there has been a "deluge" of novels, among the best-known writers Paul Heyse and Georg Ebers being still active. Among dramatists the first place is held by Hermann Sudermann, whose tragedy *Johannes*, dealing with the life of John the Baptist and indirectly with that of Jesus, was produced in Berlin after opposition and delay last January. Norway has not produced any book of special importance, the great event of the year having been the celebration of Ibsen's seventieth birthday. The master is now engaged on his memoirs, and has given his public to understand that they must not expect a new play this year. Russian literature, in the view of the writer of that article, has passed out of the period of great productions into a condition of stagnation and decay; but the same writer holds that such is the case with most European literatures. In Sweden a new and vigorous national movement is making itself felt in literature, not uninfluenced by the enlightened King Oscar II., who last year celebrated the twenty-fifth anniversary of his reign. This whole survey of a great and varied field of literary activity is rich in interest, and especially in relation to the different nationalities thus dealt with.

THE *New Age* of July 14 contains the first sections of a new work by Count Leo Tolstoi on "The Christian Teaching." The translation is by Vladimir Tchertkoff,

and the work will be continued in subsequent numbers of the *New Age*. The venerable author evidently thinks that this may be his last message to the world. In his introduction he says:—"So that I am urged to what I do, not by wish for gain or fame, nor by any worldly considerations, but only by fear to fail in what is required from me by Him who has sent me into this world, to Whom I am hourly expecting to return. I, therefore, beg all those who shall read this to follow and understand my writing, putting aside, as I did, all worldly considerations, and holding before them only that eternal Principle of truth and right, by Whose will we have come into the world, whence, as beings in the body, we shall very soon disappear; without hurry or irritation, let them understand and judge what I say. If they disagree, let them correct me; not with contempt and hatred, but with pity and love. If they agree, let them remember that if I speak truth, that truth is not mine, but God's, and only casually part of it passes through me, just as it passes every one of us when we behold truth, and transmit it to others."

THE *Church Gazette* of July 9 has an article by "Peter Abelard," on the meaning of the term *Catholic*, and pleading that it is commonly used in too narrow a sense. In the course of the article the following passage occurs:—

It is quietly assumed that the Church cannot err in matters of truth, or, at all events, that if she has ever done so her error has been speedily set straight by the Holy Spirit acting on the Church as a whole. The real fact is, that the Church is under the same necessity as any other body of human beings to arrive at truth by a process of controversy, during which the false is sifted from the true, and the appeal then made to that reason which is the candle of the Lord within. The Church is a witness to certain historical facts, and in the course of centuries has drawn certain inferences from those facts, and recorded them in dogmatic canons. But all this does not hinder her from doing what St. Augustine did in his later years: from rehandling her earlier pronouncements, wherever history has thrown new light on old truths, and then, if need be, from correcting her less-instructed judgments. In other words, while we shall not despise the past—for what lover of man, and what man whose heart is alive to the deep pathos of human living, could ever despise the efforts of vanished generations to solve the life problem?—we shall not allow it to bind us hand and foot in its fetters, but we shall always insist that the present age is as fully inspired as any that has preceded it, and listen reverently to the voice of both past and present, in the hope of a brighter light in the future.

A CHURCH truly Catholic, this writer urges, must be prepared to minister to all human needs, and this it cannot do with a uniformly backward glance.

What has been the error of those who have roused the present storm in our midst? Not the borrowing things from Rome, but the assumption that Roman or mediæval practices are the one thing needed for the restless age in which we live. It is not because the things objected to are Roman that they are rejected, but because the spirit which introduced them is narrow. We will not be bound by the example of Rome, for her mind is too narrow for our expansive aspirations, nor will we take ceremonies of the mediæval Church as the clothes of the living present, just because we have a great work to do, and one which demands large freedom for its full success.

The boundaries of the Church to which we

belong shall be no narrower than the demands of the religious spirit itself, when that spirit is pure and informed, lest we extrude from her beneficent influence classes of men which should own her sway, and make hearts sad which God hath not made sad. The student of physical science, the anthropologist, the spiritualist, the devout theist, the pious pantheist, the ethical student should be made to feel, each and all, that there is a place for him at the Church's banquet, and, in fact, that the Lord hath need of him. If not, then our Church may be Catholic so far as her connection with the past is concerned, but she will have forfeited her right, in St. Cyril's eyes, to be considered Catholic in the fullest and richest sense of the word, because she does not provide his portion of truth, and his gift of grace, for the man of every class and of every need.

THE second of the Rev. C. Hargrove's "Lessons from Rome for use in England" appears in the July number of the *Mill Hill Pulpit*, the subject being "Rome, the City of the Popes." The growth of the Papacy, with its mingled good and evil, is traced, and the sermon concludes:—

"Venerable and venerated, Leo XIII. reigns at Rome, the 258th of his line, and from the ends of the earth are being ever borne to his feet such testimonies of loyalty and devotion as few, if any, of his predecessors have obtained. Spoilt of his temporal dominion, and divested of mediæval pretensions, he remains still the chief of a thousand churches, and in his person the Eternal City maintains its ancient universal sovereignty, and welcomes envoys from all parts of the habitable globe, seeking the decision of Rome as the end of all disputes.

"But, Protestants and excommunicate, we appeal from him who styles himself Vicar of Christ to the Christ himself—'Call no man Master, no man Father on earth,' he bids us, 'for the Kingdom of God is within you.' Its Lord is the Spirit, 'and where the Spirit of the Lord is there is liberty.' It is not an organisation with government and laws and ceremonies, as have earthly kingdoms; it consists not in hierarchy and sacraments and creeds, which are all external and indifferent. It is found wherever are those who 'do justly and love mercy,' of whatsoever persuasion they be, and, where two or three such are gathered together, Christ needs no Vicar to represent him there, but himself in the Spirit of goodness and truth is in the midst of them."

THE *Seed Sower*, which since its foundation has been edited by the Revs. L. P. Jacks and Joseph Wood, bears on its July number, for the first time, the name of the Rev. Joseph Wood as sole Editor. This, at any rate, clearly determines where the responsibility for the editorial notes rests. In the present number will be found Mr. Wood's opinion as to the recent Whit-week meetings. Our impression was very different from that expressed in the first note.

A SUCCESSFUL meeting of the Manchester Missionary Conference was held in the Memorial Hall on Thursday, July 8, when the President's address was delivered by the Rev. James Ruddle, of Accrington, and a paper on "The Missionary's Enemies" was read by the Rev. A. Harvie. We had fully intended to publish a report of it to-day, but through a summer fate beyond our control it must stand over until next week.



## JOHN SMITH.—II.

Among the great names of the school of Cambridge Platonists, or Latitudinarians, John Smith's may be placed in the front rank, together with those of Whichcote, Cudworth, and Henry More. They represent a liberal development in the Puritan side of English religion. Nearly all of them received their education in Sir Thomas Mildmay's Puritan college, "the pure house of Emmanuel." Their Liberalism was not that of the contemporary High Church movement, the supporters of which had dared to call Whitgift and Hooker Puritans. In this, the onslaught upon Calvinism was combined with a new reverence for Christian antiquity. The salvation of man was to be no longer regarded as a matter settled, mostly in the negative, by the decrees of God before all worlds: it was a present-day concern, to be carried out by a visible Church, an effective sacrament, and an authorised ministry. But the teaching of the Dutch Arminians, which was used as a weapon against Calvinism, brought other elements with it; and, notably, the perception of differences in the value of the Articles of Belief, the apprehension of a centre of gravity in personal faith, the distinction between the fundamentals and non-fundamentals of a creed. Laud himself combines the enforcement of a stringent uniformity of public ritual and observance with the recognition of a considerable latitude in personal belief. The Church must present an unbroken front; its officers must obey the commands of their superiors; their responsibility is confined to loyal compliance; if they are told to do that which has no warrant from Scripture or antiquity, the blame must light on those who gave the orders, not on the subaltern who faithfully tries to carry them out. But with regard to matters of belief Laud did not expect an invariable uniformity. He declares that the Roman doctrine of faith, which can see no distinction between essential and non-essential in Articles which are all alike guaranteed by the same authority, is wholly inapplicable to the Church of England, which "never declared that every one of her Articles are fundamental in the faith. For it is one thing to say, 'No one of them is superstitious or erroneous'; and quite another to say, 'Every one of them is fundamental, and that in every part of it, to all men's belief.' . . . Nor will I even take upon me to express that tenet or opinion, the denial of the foundation alone excepted, which may shut any Christian, even the meanest, out of heaven." It was in order to rest beneath the shade of antiquity, to find rest for their souls in a continuity of devotional exercises, to shut out the sounds of controversy, and find a life of quiet holiness, that a remarkable set of men—the men who were after the heart of Izaak Walton,—

Satellites burning in a lucid ring,

Around meek Walton's heavenly memory—sought the Orders of the Church of England. Scholars, courtiers, men of affairs, who had seen much of life before they entered the service of the Church:—George Herbert, parson of Bemerton at the age of thirty-six; Nicholas Ferrar, founder of the religious house of Little Gidding (the "Arminian Nunnery"), deacon at the age of thirty-three; Sir Henry Wotton (on whose tomb was inscribed,

"Here lies the first author of this maxim, 'The itch of controversy is the plague of Churches.' Seek his name elsewhere"), deacon at the age of fifty-six; John Donne, deacon at the age of forty-two.

To these men the Cambridge Platonists stand in the relation of younger contemporaries. Their lives were spent amid academic surroundings—save that Whichcote had a parish in Cambridge, Cudworth spent some years in a college-living in Somerset, and More visited the country houses of congenial friends. The political struggles of their times seemed to pass over their heads; there is no more record of the Civil Wars in their writings than there is in those of Sir Thomas Browne, physician, of Norwich. The noise of that Calvinistic controversy which had shaken Cambridge to the core in the last decade of the sixteenth century seems to have died away. While Parliament is complaining to the King of "the subtle and pernicious spreading of the Arminian faction," these good men pursue their way as if they had never heard of any party names within the Christian Church at all. Their quest is not so much for peace as for light. One marvels at the vastness of their outlook, the unembarrassed range of their arguments. And this appears to be mainly due to two influences which are philosophical rather than theological, and to these indirectly rather than directly.

The Baconian, or Inductive, philosophy was slow in making headway against traditional methods in the Universities: it was carefully guarded by its author from any notion that it intended to meddle with revelation. The Cartesian philosophy, dry and geometric in form as the ethics of Spinoza, was more immediately influential upon the Cambridge divines. Both these were powerful solvents of the scholastic formalism which had become traditional: they opened, beyond the system that had been inherited as Aristotelian, views of Nature and views of God which were not dreamed of in that philosophy. But probably, here as elsewhere, we shall not be far wrong in attributing the most powerful influence to a revulsion rather than to an impulse. The nature of man—man, minimised and degraded by Calvinistic doctrines of impotence and automatism—stimulated unavailingly to flee from the wrath to come—his lot settled before all worlds—what can he do? what can he know? and, after all, what does it matter? Thomas Hobbes takes up this limp creature and proposes to make a citizen of him, instead of a Calvinist, but speaks of him solely in the terms of his religion: he is amenable only to considerations of self-interest and fear. Apply these motives with regard to this world, not the next; let the consensus of his fellows (embodied, for choice, in the will of the prince) tell upon him with the conclusiveness of an ultimate sanction; and you may get a useful working-bee, content to abandon eccentricities and delusions, and confine himself to the business of the hive. Against this materialistic view, and all its varieties and modifications; against the notion (so convenient for *jus divinum* kings and bishops) that mankind can be dealt with in matters of religion by economies and conventions; against the assumption that A. B. need not know for himself, but need only be satisfied that some one else knows, or takes the responsibility (as Laud might put it) of prescrib-

ing and ordaining as if he knew: against all these things the Cambridge divines protested with their whole soul. And when Hobbes proceeded to declare that there is no adequate regulative power within man, but that as all *stimuli* came from without, so all control must be applied from without, our divines stood up for the principles of "an eternal and immutable morality." They strove to bring men back to the conception of man as "partaker of the Divine nature"; of religion as having its highest source in an intuitive knowledge of God and godliness; of a contemplation wherein "the lost image might be traced again"; of a relation of human and divine, wherein "like knows like." This is Platonic: so it is in St. Paul, so it is in Origen, as in Whichcote and in John Smith: and it is the contention of these latter that it is eminently and essentially Christian. They sought to bring the Church back to "her old loving nurse, the Platonick philosophy," says an apologist belonging to the younger generation of the school, "S. P.," who wrote "a brief account of the new sect of latitudemen." They did not mind being called Platonists; they objected to being called Arminians, because Arminian was a name indicating a party within Christianity. "Non sum Christianus alicujus nominis," Whichcote indignantly replies to his old tutor, Tuckney. "They read Episcopius much," says Bishop Burnet, "and the making out the reasons of things being a main part of their studies, their enemies called them Socinians." Probably both Arminian and Socinian, as applied to them, were equivalent to *Rationalist*. Their rationalism and their Platonism are concisely stated by "S. P." in a few sentences, of which the earlier seem to anticipate a well-known page of Locke, while the latter bring us to a still more modern view, by way of the maxim which those who do not quote from Plato quote from Channing in the form, "All mind is of one family." "It is absurd," he says, "to accuse them of hearkening too much to their own reason . . . for reason is the faculty whereby a man must judge of everything; nor can a man believe anything unless he have some reason for it, whether that reason be a deduction from the light of Nature and those principles which are the candle of the Lord set up in the soul of every man that hath not wilfully extinguished it; or a branch of Divine revelation in the oracles of Holy Scripture; or the general interpretation of genuine antiquity; or the proposal of our own Church consensual thereunto; or, lastly, the result of some or all of them; for he that will rightly make use of his reason must take all that is reasonable into consideration. And it is admirable to consider how the same conclusions do naturally flow from all these several principles. . . . Nor is there any point in Divinity where that which is most ancient doth not prove the most rational, and the most rational the ancientest: for there is an eternal consanguinity between all verity; and nothing is true in Divinity which is false in philosophy, or on the contrary; and, therefore, what God hath joined together, let no man put asunder."

The "antiquity" contemplated here is quite other than the "illusion of a golden patristic age," the dream of a primitive Athanasian Church, which floated before the minds of the founders of Anglican theory. There is little appeal to the



authority of the Fathers, or the decisions of Councils, in the writings of the Cambridge Platonists. Yet we learn that "they loved the Constitution of the Church and the Liturgy, and could live well under them; but they did not think it unlawful to live under another form. They wished that things might have been carried with more moderation; and they continued to keep a good correspondence with those who differed from them in opinion."

J. EDWIN ODGERS.

(To be continued.)

## THE HERESIES OF THE EARLY BRITISH CHURCH.

WE are indebted to the *Border Counties Advertiser* of June 22 for the following very interesting notes of a paper recently read before a Welsh Society in London by Mr. F. C. Conybeare, M.A., on "The Character of the Heresies of the Early British Church":—

"Those who desire to obtain a record of the work achieved by the Early British Church will find it in the lists of monasteries founded by them here and on the Continent. These monasteries, it may be added, were not homes of mere monks, but centres of further missionary effort and of learning. As penmen and artists in particular the Celtic Saints excelled, and up to the tenth century it was they that wrote the most exquisite prayer-books, and were the best workers in leather, metal, and wood. No other people could chase copper and iron as they could, and for beauty of form and delicacy of interlacing pattern their stone crosses are unrivalled. It is, therefore, natural that modern Churchmen, whether of the Latin or Anglican persuasion, should be solicitous to find in the early Christians of these islands their spiritual forefathers and forerunners in belief and doctrine, and to repel the charge so unceasingly and unflinchingly urged against the British Church by contemporary Romish writers that its teaching was heretical and its baptism and orders null and void.

After referring at some length to the account given by Bede of Augustine's mission to Britain, and its reception by the representatives of the Early British Church, Mr. Conybeare proceeded to deal with the differences existing between the two Churches, and particularly to discuss what the defect in the early British form of baptism was which separated it so completely from the Romish Church. A considerable quantity of evidence from contemporary documents was adduced in order to show that the real defect in British baptism, to which so many of the Papal writers refer, was the absence from the rite of any invocation of the Trinity. A decree of a seventh century synod, described in a letter written by the Pope Zachariah in the year 748 to Boniface, a British monk, who from 715 to 754 was engaged on the Continent in a similar task to that given to Augustine a century earlier in Britain—namely, in effacing the last traces of a decaying paganism and of 'reforming' religion implanted by the Celtic missionaries, is clearly aimed at a practice which no doubt even then existed in these islands, especially in the western parts, where in the year 600 the Celtic Church was as yet the only form of Christian organisation and the sole evangelising agency. From this decree it is clear that the Celtic

Bishops baptised without using the formula 'in the name of the Father, and of the Son, and of the Holy Ghost.' In the letter already referred to, Pope Zachariah gives examples of 'imperfect' baptismal formulæ condemned by the Synod, and which no doubt were in actual use by the British clergy. From these examples it is evident that the Celtic priests omitted sometimes one, sometimes two persons of the Trinity in the baptismal invocations. The First Person, it appears, was mentioned, and sometimes stood alone. Beside Him was added, if another Person was added at all, sometimes the Son, sometimes the Holy Spirit, but never the Son and the Holy Spirit together.

Such was the defect in the British baptism which rendered union with Rome impossible; and it is therefore important to find out whether among the genuine remains of the Celtic Church traces can be found of the use of such imperfect baptismal formulæ. It is hopeless to look in documents, for all the literary remains of this Church have come down to us freely revised by the hands of orthodox Catholics. Even the earliest of the Celtic Service Books, the Stowe Missal, is seen when examined to be merely a book written for the Uniat Celts, who had made their submission to Canterbury. Accordingly there is found in it prayers for Anglican Saints, and the Nicene Creed is put in a prominent place in the Baptismal Service, evidently as a manifesto, since in other copies of the rite it is absent. Such was the Stowe Missal in its first form, as its ninth century scribe originally wrote it. But even in that form it contained much that very soon became distasteful to the orthodox mind, for as the Rev. F. E. Warren (who has edited it) points out, nearly the half of the original writing has been effaced and re-written in two later hands, and often it is found that all three hands have been at work on the same page. Mr. Warren adds that in all the most ancient Celtic books that he has seen, these erasures of large patches of the original writing to give place to newer hands is common. No fact could show more clearly that there was much in the prayers and rubrics of the Celtic Church which a later and possibly a more orthodox age was under the necessity of forgetting and concealing. Fortunately there still remains the stone inscriptions to fall back upon.

Mr. Conybeare's attention had been recently called by Principal Rhys to a whole series of monuments which seem to confirm the statements already made. At Vaenor, in Brecknockshire, there was a stone cross, now destroyed, bearing the words, 'In Nomine Di Sumi, Tilus,' 'in the name of the Most High God, Tilus,' representing (judging from analogy) the formula used at the baptism of Tilus. This stone is dated by the experts any time from the year 450 to 700. The same inscription is found on the stone pedestal of a cross at Llantwit thus—'In nomine di Summi incipit crux salvatoris quæ preparavit Samsoni Apati pro anima sua et pro anima Iuthahelo Rex: et Artmali Tecani.' A Juthael, a King of Gwent, died in A.D. 848, to which epoch this inscription may belong. At Margam similar inscriptions are to be found, bearing out what the Synodical decree implied—namely, that two of the Persons of the Trinity were habitually

omitted in Celtic invocations. Other inscriptions at Llantwit, Merthyr-mawr, were quoted to show the practice of omitting from the invocation sometimes the name of the Son, sometimes that of the Holy Spirit. In all the Welsh inscriptions of this class, as Professor Rhys has observed, the Trinitarian formula is not found at all, and this negative fact, taken along with the formulæ that do remain, is most significant. It is probable that both of the two classes of inscriptions found on these Welsh stones represent a very early phase of Christian opinion which in baptismal formulæ may easily have survived as late as the ninth century among so conservative a people as the Welsh; retained even long after their acceptance of the more developed Christology with which the conceptions that originally underlay these formulæ were irreconcilable.

The formula, 'In nomine dei Summi,' as a Christian inscription is not so innocent as it looks. It is distinctly Jewish and Monotheistic, and in certain environments exclusive of the belief in the divinity of Christ as held by orthodox Catholics. Mr. Conybeare did not imply that in the fifth and immediately following centuries the Welsh Church was without this belief, but he thought it more than probable that those who first carried the religion into these remote regions represented a long-lost and soon superseded stage of Christological opinion—a stage in which the orthodox conceptions finally elaborated in the fourth century were still in the making, but not yet made, or if already made in the great workshops of Christian thought, Alexandria, Antioch and Rome, not yet accepted in the outlying parts of the Roman Empire, still less beyond its verge. Earlier formulæ, which in the later stages of theological definition became heretical, were carried to these islands by the first missionaries, and stereotyped by a traditional reverence they lingered on, their true import forgotten, in the primordial and fundamental rite of baptism, at a time when in other services the more elaborate formulæ of a later date had authoritatively asserted themselves.

The formula, 'In nomine dei summi,' has its counterpart in a Greek form in the New Testament, where we find 'thou Son of the Most High God,' 'the power of the Most High,' 'sons of the Most High,' &c., and the title is often applied by converted Pagans to the God of the Jews. The isolated prominence given in the Welsh Inscribed Stones to the 'Deus Summus' is redolent of the second century, when the apologists of Christianity were in the habit of presenting their religion to the polytheists as a purely monotheistic cult, because as such it stood in the strongest contrast to the many gods of Paganism. It is not strange if among the Celts the invocation in the initiatory rite of baptism to the Highest God should have been deemed all sufficient. Nor was such a baptismal formula unknown elsewhere, for as late as the second half of the fourth century it is met with in Asia Minor, where Gregory of Nyssa, in his work against Eunomius accuses the Arians of using it. The other formula, 'In the name of God the Father, and of his son the Holy Spirit,' also has an unmistakable second century air, for in the writers of that age the distinction between the Divine Son or Word or Christ, and the Holy Spirit was not yet clearly and universally formulated. It is true that



the Matthean formula, 'In the name of the Father, and of the Son, and of the Holy Spirit,' was already written in the Gospel, and was destined to bring into Christianity the explicitly Trinitarian formulæ, which only emerge about the year 200 in Christian literature; they are met with in the writings of the Jew Philo a whole two centuries earlier. Still, in Christian writers of the second century, it is common to find the Spirit identified with the Son or Word, and the geographical dispersion of the writers proves that in the earlier Christian thought it was almost universal. It is reasonable to suppose that in the earliest Church there was in use a variety of baptismal invocations, and probably in the Western Church there was so much dispute as to what was the right formula, that it was long left to individual presbyters, to use the one which they preferred. No doubt the Popes were wise from their point of view in insisting on uniformity in this matter as a first condition of inclusion in their Church with its claim to universality. For catholicity was only to be won by the extinction of all divergent local usages, and baptism as the initiatory rite of religion was the most important of all rites, and that which must the first be reduced to uniformity.

It is not to be supposed that the introduction of Christianity into these islands took place as early as the second century, and this is not the deduction to be made from the survival in Welsh Christianity of religious formulæ of that age. It is too frequently forgotten by the historian of dogma that the development of opinion did not go on everywhere at the same rate, and that a new conception might easily gain acceptance as early as 200 A.D. in Alexandria or Rome, and yet not be adopted in the recesses of Gaul till a hundred years later, and then, perhaps, require another fifty years in order to penetrate into Britain. The presence of such archaic formulæ on Welsh stones as late as the ninth century only allows us to infer that the first missionaries who, perhaps, not before the beginning of the fourth century evangelised Wales, ultimately drew their religious conceptions from a circle of believers such as are known to have remained unmolested within the Roman official Church as late as the year 190, when Zephyrinus drove them out. Nor did his excommunication mean their extinction in Rome, for Eusebius tells us that they continued to exist there in force for another century at least with their own bishops and their own ecclesiastical organisation, always protesting that they were the true Church of Christ, and that their creed was the really orthodox one. Mr. Conybeare therefore believed that to find the real fountain-head of Celtic Christianity, we must go back to the Roman Church of the second century, as it was before Pope Zephyrinus drove out with anathemas Theodotus and his followers."

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Maurice Grant, £1 1s.; Mr. Russell Gimson, 10s.; F. N. L., 10s. 6d.; Mr. and Mrs. Mitchell, £2 2s.; Mr. Oswald Nettlefold, £1 1s.; Lady Bowring, £1 1s.; Mr. C. A. Tate, £3 3s.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### BAZAARS.

SIR,—May I be allowed a little space in your columns in order to say something on the subject of bazaars.

It is with great reluctance that I do this, but the old preacher has said that "there is a time to speak" as well as a time to keep silence, and it seems to me that now, when suggestions for a monster bazaar in London are being considered, it is well to call attention to the matter and to ask the question if this method of getting money is quite in line with our best ideals? At least, it is well that we who deprecate these measures should give a reason for our dissent, though I fear that it almost savours of discourtesy to say a single word that seems to impute the least blame to those earnest men and women who, desiring to forward a cause which they hold to be good, devote themselves to the gathering together of funds with so much zeal and energy. I trust, however, that in all that I say, it will be accepted as wholly and entirely aimed "not against men, but against opinions."

We can never have progress unless we are ready now and again to examine methods consecrated by old association. Now in former years, when the outdoor energies of leisured women were mainly confined to church work, bazaars, and voting charities, the excitement and "go" of a bazaar afforded a very welcome outlet for their powers; but the condition of things has changed; women can find opportunities of using their heads, and hearts, and hands in so many branches of social work that the only difficulty is as to which one to choose; so that that excuse, or justification, is no longer applicable, at any rate.

But I mean to confine myself mainly to one objection—namely, the waste involved in bazaars.

First, the waste of money.—For every pound which comes to the charity, how much is expended? The general expenses of a successful bazaar must be considerable, but that is only a small portion of the whole. It would be instructive if each worker and purchaser taking part in the next bazaar was to put down every item of outlay—in material, travelling expenses, dress for the occasion, and oddments, &c.; the total would be somewhat startling, I fancy.

Is it not time that we put on one side these childish self-deceivings—may I call them? Let us say, Here is a good cause; let me see what I can afford to give, and then give that sum! If we want to go to an entertainment let us do so, but don't let us delude ourselves into thinking that we are giving to a charity when we are in reality spending our money mainly for our own amusement. I am referring here to those who take part in the show, not to the chief workers, whose office is no sinecure.

The waste of money is bad, but it is insignificant, in my opinion, as compared with the waste of labour—labour diverted from quieter fields of usefulness. Every thinker deplores the monster funds that

are started from time to time, because he knows that there is only a certain amount of money to be had for charitable purposes, and that the result invariably shows that the older, trusted-and-tried institutions suffer in exact proportion as the new sensational enterprise gains. And the same holds good with labour: we only have a certain amount of time and energy which we can give to ease the burden of the world, and these spasmodic activities interfere terribly with systematic work. It may be that a School Board election is impending just at the same time, and the people who are most interested in a wise selection of members, being already fully engaged by the exigencies of the bazaar, are unable to give their help; with the result that the Education Board may suffer for the next three years.

The curious thing is that almost every one to whom I have spoken says frankly, "I don't like bazaars, but what can one do? It is the one way of getting money, and it would not be kind to refuse my little help." Surely such a position is unworthy. If only those who were fully persuaded in their own minds would take part in them we should know exactly how the thing stands, but to take a path which they feel is not the highest, is, in my opinion at least, a mistake. May not money be purchased too dearly?

Of course there are different kinds of bazaars, some where the evils are more accentuated than others. The gambling under the name of raffling is probably a thing of the past among our people, though in fashionable society it still keeps its place.

In small country places where social work is not crying for helpers as it is in our big cities, where spare time is plentiful and spare cash scarce, and where the even tenour of life is so near to dullness that it seems to need a stimulus now and again—under such conditions I can understand that a sale of work may form a bond of union among members of a struggling congregation, and may bring a bevy of friends from a distance, glad to show their sympathy with, and appreciation of, earnest effort. But in a city like London, where already the claims of work for others are so numerous that they should engage all the spare energies of its citizens, where the difficulty is how to fit in all the many duties without too much rush and excitement, the proposal to hold a monster bazaar appears to me to be utterly out of place; and I would earnestly ask our friends to sit down and count the cost before committing themselves to such an undertaking. MARIAN PRITCHARD.

July 12.

### THE REV. S. FLETCHER WILLIAMS'S INDIAN MISSION.

SIR,—All Brahmo Somajes are pleased and encouraged that Mr. Williams is coming out to this country for so long a time as three years. There is plenty of work for him, as we are told he is not only a preacher but a lecturer; we all feel that we need his help. In every part of India liberal-minded men will welcome him, and be happy to learn from him. In view of all this prospective benefit perhaps he will like to have a hint or two as to the lines on which his teaching is likely to prove most acceptable.

Firstly, we have to remember Mr.



Williams comes out as a Unitarian Christian Missionary; he does not profess Brahmoism and we do not profess Christianity. But, nevertheless, we should like to study the evolution of Christianity from historical, philosophical, and religious standpoints. There is no denying that this wonderful religion, in one form or another, is the religion of the whole civilised world, and though indeed our knowledge and interest in it is growing, it is still very scanty. The orthodox Christian denominations in our midst are ready to teach us, and have taught us not a little. We feel grateful to them, but, to be frank, we have grave doubts as to the accuracy and soundness of their teaching. They have a very definite theology, and their teaching exactly suits that. But we believe that the power of the Christian religion lies much more in its spiritual history than in its theology, or its organisations, or its political prestige. There are very few in this country to interpret that spirituality by word and example. We strongly feel that Christ's religion, if not Christianity, is essentially and entirely the same as the religion of the Brahmo Somaj, and he who will represent it aright will do more to strengthen us and enlighten us than he may think.

Secondly, Mr. Williams comes out as a Theist, and here we are at one with him completely. This bond of union will be a cause of success both to his work and our own. No doubt he is aware—Mr. Harwood will have told you all—that the Brahmo Somaj, during the last sixty-eight years, has entirely outgrown Hindu polytheism, and so far as we are concerned it is superfluous to attack popular image-worship or the superstitions of the day. But at the same time it will have to be acknowledged that the doctrinal correctness of monotheism, or its current opinions, are not all that our religion demands. The spirit and practice of theism require at the present time deep personal acquaintance and relationship with the Spirit God. We need prophetic insight, devotional fervour, genuine sanctity, and spiritual imagination—in a word, we need Christ-like life. From our Western teachers we do not expect help on all these matters?

Thirdly, Mr. Williams comes to us as an apostle of English culture. Our religious, quite as much as our intellectual, life needs culture. We Orientals are reputed to have much impulse, emotion, and crude idea; we lack the accuracy, method, progressiveness, and refinement of the West. On the other hand, we perceive that without religious warmth and imaginativeness, what is called culture often hardens into shallow artificiality. The missionary from Europe has to instruct us to make a combination of the two, and thus to set before us a new standard of mental culture and higher life.

Lastly, Mr. Williams comes to us as the representative of a different order of social life. Our customs here are changing fast, and we Brahmo Somaj men are building up a new society. Some of us wish to go too slow, others too fast, but in every case we need sound and experienced advice on such matters, for instance, as to woman's education and improvement, the management of our households and children, the relations of our sexes and classes, the relations we should bear to a foreign but well-meaning Government. Though, indeed, English experience on such subjects

must be very different from ours, and we must discover and discharge our own duties, a mature Englishman living in our midst for so long as three years can aid us much by his sympathy and guidance.

PROTAP CHUNDER MOZOOMDAR.

#### THE INDIAN RESTORATION FUND.

SIR,—I am indeed very glad to notice in your issue of May 28 last an appeal made by the Rev. James Harwood on behalf of those Brahmo Somaj Churches or Chapels that have been seriously damaged or utterly destroyed by the terrible earthquake of June 12, 1897. Scientists locate its centre somewhere in the Khasi Hills; but whether there is any truth or not in their assertions, that the work of destruction was the most deplorable in a greater part of it is beyond any contention. The Brahmo Mission that has been in existence here since 1889 has sustained irreparable losses, all its buildings, including five Chapels and a Mission House with the Charitable Dispensary located in it, having been levelled with the ground. One of its workers was buried alive, and another felt compelled to retire owing to several deaths in his family. People were houseless, and many on the brink of starvation. Endemic fever and dysentery breaking out as epidemics within a short time committed a far greater havoc in a great many villages. Death-rate amongst the Khasi Brahmos was about 50 per cent. on the whole. A part of the amount so kindly contributed by the Unitarians of England for helping the famine-stricken Brahmos of India came to my hands in time; and this, together with similar amounts received from other sources, enabled me to give a morsel of food to some few made invalid by disease and starvation. Their feeling of gratitude was unspeakable, and the prayers that ascended from their hearts to the footstool of the Most High on behalf of the givers were as sincere as anything on earth could be.

The handsome church for the Bengali Brahmos at Shillong, in which Mr. Harwood delivered lectures twice while on his visit to the Hills, is no more; and another is under construction on the same site. A small chapel is also being built at Cherrapoonjee. Other villages have been going without their places of worship since a year, as it is totally impossible to raise funds from amongst friends who have already lost their houses and other things in the earthquake. I have no doubt that Mr. Harwood's appeal would be liberally responded to, and that the backward people of these Hills, who have no religion of their own in the proper sense of the word, but are just learning to worship the true God under the influence of the Brahmo Mission at one extremity and under that of the Unitarian Mission at the other, would be lent a helping hand in rebuilding their homely places of worship before long.

NILMANI CHAKRABARTI,

Brahmo Missionary.

Cherrapoonjee, Khasi Hills, India.

June 18.

#### PERSONAL.

SIR,—I trust you will allow me space to acknowledge, very cordially, the kindness of the many friends who have co-operated

in rendering memorable to me and mine my ten years' service in the chair you now occupy. It is a great pleasure to have the expressed approval of such friends, as well as to remember that many who have not taken part formally in this expression have often and in various ways lightened my work. In my retirement from editorial labours it is a further gratification to feel that THE INQUIRER is committed to the care of one who well knows how to maintain and extend its reputation. I am fortunate in finding a place in its records between your own and that of the honoured predecessor whose skilful and generous hand taught me the secrets of the craft.

W. G. TARRANT.

#### OBITUARY.

##### DAVID ASPLAND GIBBS.

WE deeply regret to record the death of an earnest and faithful member of our household of faith, connected with the New Gravel Pit Church, Hackney—Captain David Aspland Gibbs, of Springfield, Upper Clapton. For a period of nine or ten months Captain Gibbs had borne, with unflinching patience and gentleness of spirit, increasing weakness and not infrequent suffering. His release came early on Thursday morning, July 7, when he was gathered to his fathers in a full age, like as a shock of corn cometh in in his season. He had passed far beyond the allotted span, and had reached his eighty-fifth year, having been born on August 3, 1813. A sound constitution and a strong will, combined with the increasing devotion of affectionate children, who watched over him day and night, enabled him to rally again and again from what appeared to be fatal attacks, though for some time all hope of recovery had been given up. His spirit had always been bright and joyous, and during his prolonged illness had shed upon those around him the influence of a benediction.

Captain Gibbs inherited the principles and traditions of a strong Nonconformist and liberal religious ancestry. His father was a man of vigorous mind, well versed both in theology and ecclesiastical history, with a profound interest in all those movements of his time which made alike for civil and religious liberty. The son was moulded by these influences, and he added to them a thorough appreciation of the Nonconformist and Unitarian position, based upon his own reading and independent thinking. From his earliest years he accompanied his father to the New Gravel Pit Church, and to the last followed in his father's footsteps as a devoted member of that church. He never concealed his opinions, but he expressed them with a courtesy of manner, combined with a sincere respect for the opinions of others, which rather increased than lessened the attachment of his friends, among whom he counted many from whom he differed widely. Among those who enjoyed his society were the clergy of St. Mary's Church, Warwick-road, Upper Clapton, to whose charitable and philanthropic work he gladly contributed. These, when any theological question arose, found him strongly fortified in his own views, and well able to maintain and defend them, though his kindly nature indisposed him to controversy. To the church of his religious affections he was deeply devoted,



and until the feebleness which has proved fatal came upon him his fellow-worshippers saw him in his seat every Sunday morning. In truth he, with his wife and children—the Misses Gibbs being most valuable helpers and workers—have been among the mainstays of the church. The principles to which he gave the allegiance of a cultivated mind and gentle heart were well illustrated in his life. “The fruit of the Spirit” was in daily evidence. His nature overflowed with the milk of human kindness, and, impelled by a generous, tender heart, his hand was always ready with help for cases of real need. Children attracted him, and were drawn to him, and the scholars of the New Gravel Pit Sunday-school were always the recipients of his thoughtful kindness at the annual distribution of prizes.

All who came into business relations with Captain Gibbs found in him a man of excellent commercial abilities and of high integrity, just and honourable in all his dealings. He gained the love and esteem of all his employés, many of whom have been with the firm over fifty years, and still remember him as “Master David.” He was a member of the Gun-makers’ Company from October, 1842, served as Warden, and five times filled the office of Master, the last time of his holding this premier seat being in 1894. From the beginning of the Volunteer movement he took an active part in it, assisted in promoting it, raised a company in Upper Clapton, and became Captain of the 2nd Tower Hamlets Rifle Brigade, continuing in that position for about fourteen years. Though taking no public part in civic and political affairs, he was keenly interested in them, especially in those which had relation to religious freedom; and to the cause of the Progressive party in the Hackney School Board election of 1894 he contributed a handsome sum.

But it was in the domestic circle, and in his social friendships and hospitalities that he was most at home. There his bright, genial disposition, his courtly manners and attractive urbanity found full play, and there his friends were entertained out of the rich stores of his long life; for he possessed a marvellous memory, which he retained almost to the last, and even in the intervals of his later suffering he would recall events and people of his extended career, and describe them with great vividness. Into the nearest and dearest circle it is not for us to enter in this notice. Suffice it to say that he was a most loving and tender husband and father.

In his death there has gone from our midst a fine old English Christian gentleman, a life-long, loyal, and liberal supporter of our Unitarian gospel, a beautiful exemplar of its principles, whose memory will be long enshrined in the hearts of those who knew him. S. F. W.

The interment, which took place on Monday afternoon at the Abney Park Cemetery, Stoke Newington, was conducted by the Rev. S. Fletcher Williams, in the presence of a large assemblage of relatives and friends, which included several representatives of the New Gravel Pit Church.

For truth has such a face and such a mien,  
As to be loved needs only to be seen.

—Dryden.

## THE CHILDREN'S COLUMN.

### MANUELA.

PERHAPS none of you will know the meaning of the word printed above. Well, it is the name of a Spanish maid I want to tell you about. Spain, as you know, is at present at war with America, and, apart from the rights and wrongs of the quarrel, as the Americans speak our language and are more or less derived from the same blood, our sympathies mostly go with them. But if we are wise we shall seek good everywhere, and love goodness wherever we see it; so I want to show you that although the Spaniards speak a different language to our own, and have religious views which we think superstitious, yet there are qualities among them which we may well admire.

Manuela was the daughter of a poor Spanish woman, who engaged to keep house for an English minister when he was staying in the southern part of the country some years ago. She was twelve years old, not beautiful to look at, rather gipsy-like in appearance, and stunted in growth, but of a singularly gentle and truthful nature. That is why I am telling you about her.

The child was not much help at first, but learned to bring a cup of tea to the minister every morning. The Spaniards are fond of tea and chocolate—such lovely chocolate they make; coffee you don’t often meet with when travelling in Spain. One morning the cup of tea did not arrive, and the minister was a little put out. He called for Manuela, but no one answered. The mother had gone out. So when she returned he complained in severe language of the neglect. For answer the mother led him to the door of a room, and, throwing it open, revealed poor Manuela lying there ill, weak, speechless, gasping for breath. And the minister felt sorry for his hastiness and told the mother so, and when Manuela got better he expressed his regret to her, and she replied in her own language in terms that will sound quaint to us. “You didn’t know I was ill, and for that it is you have no blame.”

This incident drew the two closer together, and the girl became very devoted to her master. If he had been too proud, you see, as we often are to express sorrow when we have been unjust, they would have remained apart; as it was, he earned the child’s love. It happened at the end of a month, after paying all his bills, including the small wages that Manuela had for herself, that the minister was left entirely without money to go on with. The child heard of it, and what do you think she did? She brought her little bag of money to him and said, “Please take care of this for me, Señorito, till next month; I shall not want my new dress till then.” Only fancy, girls, putting off buying a new dress for a whole month to help her master! In this country I am afraid that any such fellow-feeling between master and servant has disappeared.

One day the minister told her that he had to go to Madrid. The child’s eyes filled with tears, and she soon disappeared. The next morning, when she brought the tea, she said, “Señorito, I have prayed for you that it is you will come back safe,” and she gave him a little charm which she thought would protect him from all ills. It was a piece of flannel cut in the shape

of a heart, and a bleeding heart of Jesus embroidered in red upon it. Manuela had walked to the convent especially to get this. Such was her solicitude for her master. He taught the child phrases in English, such as “a good girl,” “a naughty girl,” and sometimes he would call her thoughtlessly a naughty girl. One day her eyes filled with tears as he did so, and she said, “Señorito, if I deserve it say it in earnest; if not, why wound me by calling me naughty girl?” How careful we should be not to wound one another with words.

Manuela’s one proverb was *Dios sobre todos*, “God’s providence is over all.” These are instances of the child’s tender, true nature, but I must hasten to the end. The minister made his living partly by writing books, one of which I have got these particulars from, and he told Manuela that as she had done so much for him, out of the very first money he received he intended to give her a share. Christmas Day arrives, and when he awakes he finds that the child has not forgotten him, for on the dressing-table are some freshly-gathered flowers, and with them a little image of the child Jesus. On opening his letters he finds a cheque, and he desires at once to tell his little friend of their good fortune. “Manuela! Manuela!” he cries, but there is no response; he calls again, but all is silent. Presently the mother comes, and together they seek the missing one. On opening the door of her apartment they find her lying on the bed, her hair dishevelled but decked with flowers; her hands lie across her heaving bosom, but no words come from her lips, no smile of recognition greets them; the young life slowly ebbs away in unconscious pain. Poor Manuela, she had risen that Christmas morn at five o’clock to gather flowers for the master she loved so much, and had been suddenly struck down with illness on her return.

I cannot help thinking that Jesus would have said of Manuela, “Of such is the kingdom of heaven.” Let us remember that the children who gathered about him were not unlike those of Southern Spain in appearance, of warmer blood and quicker feelings than ourselves, and my object in writing will be gained if those who read this simple narrative will remember that there are good qualities in all nations, as there is a beauty to be found in every kind of flower. All men should be brethren, no matter to what race or clime they belong, and if we try to seek the good in one another we shall be doing the best thing to avoid quarrels. Tender-hearted, devoted Manuela, two people loved her while she was alive. May we, too, learn to love the memory of this little Spanish maiden.

E. CAPLETON.

BRAHMO SOMAJ MUNDIR RESTORATION FUND.—The Rev. James Harwood (105, Palace-road, London, S.W.), acknowledges, with many thanks, £2 from Professor J. E. Carpenter. Further help is needed, and friends who will kindly contribute are requested to send their subscriptions not later than the end of the present month.

THE most effective of all sermons, and that which gives the greatest efficacy to every other, is the sermon of a Christian life.—*Guesses at Truth.*



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LONDON, JULY 16, 1898.

## INDIA AND CHRISTIANITY.

A PAPER of the deepest interest on "Christianity as the Future Religion of India" will be found in the current number of the *New World*. The writer is the BABU PROTAP CHUNDER MOZOOMDAR, who, as successor to KESHUB CHUNDER SEN and the chief leader of the Brahmo Somaj movement in Calcutta, speaks with the weight of acknowledged authority.

Mr. MOZOOMDAR does not look forward to the conversion of India to Christianity in any sense that would satisfy the orthodox missionary societies, for if there is one thing which, in his view, is impossible to the mind of the intelligent Hindu, it is the current theology of Christendom; and in the native Hindu religion there is a continuing vitality, which even now is said to be showing its force in new developments, which are not to be despised. But in Christianity Mr. MOZOOMDAR recognises a greater and more commanding force, and an ideal of spiritual life with God, which must be acknowledged by the Oriental as by the Western mind, and which is destined to be an essential, and, indeed, the dominant feature in the future religion of mankind.

This superior force of Christianity is recognised in its present influence on Indian life, in the higher form of civilisation to which it has given birth, in the new tone of educational and public life, the more genuine devotion to duty in the public service, in the elevation and the teaching of women. It is a loftier ideal of manhood and of human destiny that Christianity has given to the world, and this is seen to have had its origin and to have its abiding

foundation in CHRIST himself. "In our faith," says Mr. MOZOOMDAR, "CHRIST is the type and fulfilment of all human excellence."

Some ask if Christianity is a failure; others answer that it has not yet been fairly tried. But even imperfectly developed, it carries along with it nations, civilisations, philosophies, inexhaustible vigour, infinite possibilities; so that one may say that the whole future of mankind is in its grasp. Its preachers are oftentimes inefficient and worldly-minded men; its professors oftentimes fail to interpret its ideals; its millions of followers are far behind its moral and spiritual demands. But its spirit is mightier than they. The unique thing about Christianity is its marvellous capacity for progress. It is ceaselessly rising into nobler types of character, into higher forms of faith and life. I have always maintained that Christianity is not a creed, though it has been the parent of many creeds; not a law, or denomination, or government, or order. All these abound in it, and they will multiply, but it is inexpressibly more than they. To my mind Christ's religion is a divine fullness of spiritual and practical life, into which enter all the attainable perfections of man's nature. It is the unity of everything that is everlasting in man in all his relations to God and his fellow-men.

This ideal of CHRIST's religion, in the writer's view, is to master India and the East as well as the Western world. But it is the essential spiritual faith which has this great destiny, not any of the theological and ecclesiastical systems which at present so generally bear the name of Christianity. Hebrew sacerdotalism, Greek philosophy, Roman Imperialism, Alexandrine mysticism, have all borne their part in the development of the Christian systems of to-day, and much in the resultant growth will have to be purged away before it can appeal to the devout mind of the Hindu; and, on the other hand, the Oriental faith may once more have some contribution to make to the perfected religion of the future.

To regain its home and sanctuary in the East, Christianity will have to forsake some of its creeds, customs, ordinances, and ecclesiasticism with which it has armed itself; it will have to leave its shoes outside, that it may enter into the secret places of God, and convert all things into His glory. Let it convert us out of our pantheism and polytheism; let it convert us modern Hindus out of our selfishness into the pure standards of personal character and public service, convert us into the consecration, into the passion and the tragedy of the Holy Cross; but let Christianity also stoop to learn something from the Hindu's insight into nature and humanity, gentleness, humility, self-annihilation, and transcendent unity of God with all things. These things it is that have made Asia the home of all religions.

There is much in the Gospel of CHRIST peculiarly fitted to the present needs of India—a Gospel that affirms human brotherhood and the dignity of manhood superior to all caste and colour, that gives strength and patience to the weak, and consecrates suffering, that lifts up the fallen and purifies from sin, cleansing the social atmosphere, exalting the home, inspiring moral character. Such a Gospel the Hindu can gratefully receive, but that patient race, which has endured for so many ages and suffered so grievously, will not surrender its own past.

We will not abate one jot of our zeal for the

great teachings of our sainted ancestors, we will not disregard one single truth of our great books, but we will add to the spiritual wealth of our land from God's treasure-house in other lands and climes. We will not desert or close the sacred currents of our national inspiration, but we will break down the racial and sectarian barriers, that the Jordan may flow into the Ganges, and the Ganges may lose itself in the sea. Indian and Persian theism will one day crown itself with that faith in an intensely personal God—personal, not anthropomorphic, whose purpose, whose providence, whose fatherhood, whose ever-active will, were the inspiration of Christ's teaching. To India's sages and seers others will be added, and the whole saintly fraternity shall stand round the human centre formed by Christ Jesus, the Son of God. The rigours of Indian asceticism, Greek stoicism, and Arab fierceness of faith will be perfected in that love for man as man which is the fulfilment of all Christian law. Morality will be matured into spirituality, spirituality will be matured into oneness with God, which is the meaning of the life history of Christ.

These eloquent passages are sufficient to show how much there is in Mr. MOZOOMDAR's paper requiring earnest consideration. We acknowledge to the full his plea that the West may have something, and, indeed much, to learn from the East. Our faith will be profounder and more truly in the line of the unfolding of God's providence, as we are able to recognise a spiritual kinship with the aspirations and endeavours of our distant brethren. And it is of peculiar interest to us, and may be of very special service, to note what it is in Christianity that appeals most strongly to them, answering to their deepest needs, and on what grounds and to what extent they acknowledge the authority of CHRIST.

The great strength of Christianity is felt to be in its historic basis in the person and character of CHRIST. But when we look more closely into Mr. MOZOOMDAR's statement, we find that the CHRIST he holds up as our ideal and the rallying point for a universal religion is not simply the JESUS of Nazareth who died on Calvary. He is indeed in his own person the chief teacher among men, supreme among the prophets of God. But what is told us in the Gospels of his life and teaching is only fragmentary, and we are assured that "CHRIST's life contained more and higher and deeper things than they contain." "The Spirit that is in man must reveal, interpret, and authenticate these things. The spiritual, of course, is inherent in the historic, its real outcome, meaning, and consummation. This spiritual CHRIST, supplementing the historical, makes the CHRIST whom we all recognise as the Son of God. As the seed holds the tree in reserve, as the type unfolds itself in the long course of evolution, so the Galilean has developed into the ideal man." And once more it is said: "The Galilean peasant, the self-immersed mechanic, is now an idyllic picture; the Son of God is the spirit, the universal, ever-growing, eternal Man, who will for all time be the model and the strength of our aspiring manhood. A theological CHRIST is the creation of sectarians."



The meaning of this seems to be that while Jesus himself in the spirit of his life set before the world the true ideal of manhood in constant dependence upon God, the child in communion with the heavenly Father, the citizen of the Divine Kingdom, and the heart of man has ever since borne witness to him as being true, and fitly recognised as the "great Chief of faithful souls," what we have received in the Christian religion is something more than his personal leadership. Jesus is what he is to men because the Spirit within bears witness, and in each successive generation God once more reveals him to the world. But this is not the whole of the revelation, for that which was in him the true spirit of life, felt by us to be such, is by the same witness declared to be the true spirit for all men, the measure of the stature to which they are to attain; and the ideal of Christian life is not simply the Master himself glorified as the risen CHRIST, as all true human lives are rightly glorified and seen in the ideal light of the spiritual world after they have passed from our midst, but to this there is added all the gathered spiritual experience of the Christian centuries, further lineaments of the true life of the children of God, bearing witness not only to what CHRIST was and is, but to what Humanity is and is destined to become.

Of this larger ideal, gathered from the total experience of all that has been best in humanity, gathered about Jesus as the human centre, Mr. MOZOOMDAR seems to speak in a mystical sense as the ideal CHRIST, the true Son of God, distinguishing this from the CHRIST of the New Testament. Such a use of terms, to mark a distinction which in itself is very real, is not free from the danger of confusing thought, and we are not sure that we have always followed Mr. MOZOOMDAR with perfect clearness. We should rather speak of this as the true Christian ideal of life, which received its first kindling and its strongest impulse from the Master himself, but which in its origin, as in its growing fulness, is the gift of that Father with whom Jesus could do nothing.

What we rest in is the conviction that the Christian ideal of manhood is the true ideal for all mankind, and is destined not only to be unfolded in richer beauty through the growing experience of our race, but at last to subdue all hearts to the one allegiance, to the spirit of sonship in the household of God; and this great fellowship of the children of God rightly bears for us the name of CHRIST, and is gathered in the vision of hope about his person as the chief teacher and inspirer among men, because it was through him that God first gave that true and abiding light to the world, and continues to bear witness that it is true.

This we understand to be also Mr. MOZOOMDAR's expectation for the future

of the religion of our race, and for his own India as one among the great family of the nations of the earth.

#### SUMMER REST.

IN the heart of England, only a few hundred feet above the level of the plain, but the air is fresh and invigorating, and the broad, open view, stretching far away and bounded on the horizon by low-lying hills, is no less refreshing to the mind. Looking down from the hill-side across the plain, mapped out in little squares of innumerable fields, with trees and tiny houses dotted about, our children call it "little people's country," and we are the big people living up on the hill—an innocent conceit derived from Gulliver in Mr. Stead's "Books for the Bairns." The children's delight in their first acquaintance with a real farm-house is also refreshing. They wonder whether all farm-houses have "curly stairs" leading straight out of the sitting-room up to the bed-rooms. They are out all day long, and find endless treasures in the fields and woods. Imagination makes in the shadow of an old laurel bush in the garden a "dainty little house." The chickens and the calves, and "Sailor," the old farm dog, are bosom friends. The greed of the ducks is matter for severe comment, and the turkeys are admired at a respectful distance.

Just below the house, where the orchard slopes down towards the plain, there are two old fir-trees exactly in the right position, and between them we have slung a hammock ("hang up," the small boy calls it), and lying there one is perfectly at rest. The hay has just been carried, and its fragrance is still in the air. One looks straight across to the summer sun-set. On the left one line of hill beyond another is seen over the orchard trees, first a near hill with grassy slopes and fringed with wood, then right across the plain Bredon, and beyond, rising in the distance, the range of the Malvern hills. Further north the distant hills must be in Shropshire, if not in Wales. But it does not matter where they are. One can look far away into the distance, and breathe, and rest.

About seven miles away is the nearest town, and the station at which visitors arrive. The old bell tower catches the light of the morning sun, the tower which belonged to the famous Abbey of Evesham, where Simon de Montfort spent his last night; and just beyond is the slope of Green Hill, and the battle-field on which he died. Broadway village, at the foot of the hill, is perhaps a mile away. We see its roofs through the orchard trees. Alfred Parsons must have been here, for a picture of his in the New Gallery this year, "At the Back of the Village," exactly caught the charm of this place, the tiled roofs seen over the fruit trees in the quiet field, and the glimpse of the distant plain beyond. The village itself is full of charm for lovers of the picturesque, and not a few artists find their way here. The long broad road winds for some way up the slope of the hill till the real climb begins. The houses on either side are in every position but an ugly row, quaint old stone houses or thatched cottages, which cannot be spoilt even by the appearance of modern upstarts in their midst, houses about which romance is quickly woven, sometimes completely hidden with creepers, with gardens in front

or not—a few little shops, chiefly of the miscellaneous sort, but enough for modest needs, a post-office, and a fine old inn, the "Lygon Arms," with others also for those who prefer them. Church and chapel are represented, and there is a Roman Catholic settlement. The old church is at some distance from the village, and is of real interest and beauty.

Broadway hill is the last northern spur of the Cotswold range. The view over the Vale of Evesham is the richest and most beautiful, but on the other side also there is a wide sweep of country and one can walk for miles along the ridge and over the higher ground. It is a quiet, almost solitary country, farm land, with occasional woods. This year the wild roses in the hedges are a glory, and the other wild flowers we cannot count. The fields of corn are a constant delight, standing erect or swaying in the wind, a myriad stems with their rich ears, great armies of the promise of life, full of such marvellous strength, such wonderful energy of silent growth, that shall one day be the joy of those who reap the harvest and eat of the bread. It seems a grievous thing, if we must believe what is sometimes said, that on much good land in England it does not pay to grow corn.

As we come down from the ridge to our farm-house—not far down, we pass through a circle of trees and down a sloping field with the glorious western view, to the garden gate. There is the old house, nestling among its trees, and the quaint and pleasant garden. Coming there completely tired out, with little strength for walking, one could be content for many days, in genuine summer weather, simply to rest quietly in that garden, and in the "hang up" just below, to breathe the air, and look out across the plain. And if one looks the other way up the hill-side, there is a beautiful restfulness in the quiet field and the encircling trees. Sometimes in perfect stillness they are lighted up by the setting sun, and one looks over their tops into the infinite depths of blue. There is a benediction in the air, in the quietness, and in that wonderful evening light. Everything speaks of rest and renewal, and of undying trust.

It is just a quiet corner of Old England, a scene of the patient labour of generations, where one learns to honour the more strenuous side of country life—and where at the same time one may rejoice in a marvellous wealth of beauty and the fulness of Divine peace, which, thank God, are not rare amid the homes and the fields of our native land.

#### JOY IN THE WORKS OF GOD,

I WALK amidst Thy beauty forth :  
My joy Thy praise declares ;  
I bless Thee with Thy blooming earth,  
I drink Thy vernal airs.

Those old, eternal hills of Thine,  
What mighty cheer they breathe !  
What fulness of delight divine  
Thy solemn stars bequeath !

When cheer and strength my soul doth lack,  
Thy glory makes me whole :  
Amidst Thy summer I win back  
The summer of my soul.

—Thomas Hornblower Gill.



### "HIGHWAYS AND HEDGES."

*An Exposition and an Application.*

THIS is one of those Parable phrases which have passed into common speech, with the result that the graver meaning is sometimes lost in the lighter use.

The Parable of the Great Supper is the Parable of the Mission Field. One of those in whose hearing it was spoken had thrown out a pious ejaculation about eating bread in the kingdom of God. He had in his mind the sitting down to meat of a very select company, and the same picture of privileged admission rose before the eyes of all who were present—of all save one. To him also the kingdom was a feast of good things, but the guests were to come from far and near, even all that could be found, "both bad and good." Expound the parable in detail as you may, its main conclusion is that God would have all men to be saved, and is no respecter of persons.

The love of God is all-embracing. Society, on the other hand, is self-dividing. There are the well-to-do who buy fields and prove oxen—have made money or are fast making it—there are the labouring poor who live in streets and lanes; there are the outcasts who tramp the highways and camp under hedges. No power of earth has brought, or ever will bring, these extremes together. Every community, great or small, has its inner and outer circle, and, beyond these, its disreputable fringe of vagrants and loafers, waifs and strays, the submerged, the incorrigible, the criminal, the fallen. These, too, invited? We could not let them stand inside our doors.

"Constrain them to come in." They would need some constraining. There is the diffidence of generations to be overcome, if nothing else.

"That my house may be filled." One house, large enough for all; and all who enter enter on the same terms. It is the one house in which all are on an equality as regards right, for none are there by right, only by favour. Very easily said. When it comes to rubbing shoulders, then the difficulty begins.

The "servant" is a bond-servant; "apostle," "minister," "missionary," it is all one, he is not his own, can add nothing, keep back nothing, make no stipulations, is simply a slave sent on an errand—his very name a warning against presumption and pride.

"All things are now ready." The good news of the gospel is told in a single breath, for it promises that which only personal experiment can prove. "Come."

This, then, is the mission-field, and this the missionary spirit. But we have made three disastrous mistakes.

1. We think too exclusively of missions to the poor. The first mission came from the poor, and, if the poor had a mind to preach now to the rich, they would not lack reason or occasion.

2. We think of missions as feeders of churches. When we speak of God's "house," we mean the house in which we worship. His message is now "our" gospel, His guests "our" converts. Sectarian zeal means sectarian rivalry, and the missionary becomes a propagandist.

3. We have linked preaching with almsgiving. Hence, the distrust amongst the poor of all religious agencies, with much consequent mistrust one of another. We have had many warnings, and now a bold

bishop of the poor has set it down in print, that in streets and lanes, by highways and hedges, attachment to a church or chapel is, in their own language, a form, and not the most respectable form, of "cadging." A hard saying, but what if it be true?

If it be true, we must be more careful to keep distinct the things which lie apart. We must know exactly what we mean by eating bread in the kingdom of God. "The kingdom of God is not meat and drink," and the Great Supper has nothing to do with "loaves and fishes." There is, of course, a social salvation which is not to be neglected. Streets should be cleansed and lanes widened, and better shelter found than highway and hedge; but it is one of the many unhappy results of our "unhappy divisions," and unholy competitions, that a church which seeks the souls of men is now suspected of bidding for their bodies. If the kingdom of God is "righteousness, peace and joy," His, and His only, the feast, the house, and the invitation, then the official messengers have nothing to do but to make their message clear. There are outlying parts in which it will never be clear, and they will be misjudged, until they have the courage to revert to the Apostolic rule, and, going their rounds, to take "no money in their purse," to make it no temporal advantage, in any form, to any man, to hear the gospel from one preacher rather than from another.

E. P. BARROW.

### PRAYER AND THE REIGN OF LAW.

TAKING into view the whole history of human life in this world, from the earliest possible moment up to the present day, it is agreed among all competent judges, that there has been no characteristic of man more constantly, more clearly, or more unmistakably made manifest than the central and essential fact of his religiousness; and it is equally certain that there has never been any form of religion whatsoever in which prayer, together with worship in general, has not had a vital and controlling place. True it is that the prayer, like the religion of which it has ever been an inseparable part, has taken endless forms, from the mere deprecations of calamity from unseen evil spirits and the instinctive cry for help to the good genii of the primitive man on to the yearning after righteousness and the absolute trust in the Eternal One of the Hebrew prophets and psalmists, and on, again, from them to the absolute surrender to the will of God and filial fellowship with the Father of the true Christian faith. Still, there the prayer has ever been, moving like an upward instinct, "crying for the Light," aspiring after a truer life, sighing for some great conquest over temptation to evil or deliverance from sin, wrestling for patience under the heavy hand of destiny, longing to look into the Father's face, and to say, in deed as well as in word, "Thy will, not mine, be done."

Though, however, such is the fact of history, of observation, and of experience, there are yet many persons in these enlightened days who have ceased to pray, no doubt some for one reason and some for another. Prayer and sin, for example, cannot always live together, the one being

doomed, in the Divine and human order, to eventually overcome the other; and so there are, no doubt, people in whose case the sin has beaten the prayer, as there are certainly many others in whose experience the prayer has mastered the sin. Just now, however, I wish to look at the by no means few and far between cases of those whose belief in prayer, and whose consequent practice of prayer have been shaken, or even set aside, by the supposed methods, nature, and issues of physical science. I propose to define the ground on which these people stand, to see whether that ground is tenable or not for their purpose, and then to indicate the right conclusion of the whole question as it presents itself to me.

Looking first to the special ground taken by these modern doubters, "the Reign of Law," as the supposed unalterable feature of Nature, all round about us, above us, and beneath us, has taken such strange and abnormal possession of them as to have led them to feel and to act as if prayer were no use, or were an impertinence, or a superstition that had passed away with many other superstitions of pre-scientific ages past and gone. "Here we are," say these perplexed, bewildered, and captivated recreants to prayer and that yearning after God which is the very heart and soul of prayer, "here we are, hemmed in, hedged about, and tied down by law which we cannot alter, which we had better not try to alter, our only wise plan being to find out what the law is in any given case, and then to gladly and loyally obey it. Let prayer end, then, and knowledge and obedience take its old and untenable place."

Now, allowing all that is fairly meant, or can be so meant, by "the Reign of Law" in the vast realm of what we call Nature, is the logic which thus leads to its use as an argument for the abandonment of prayer reliable, clear, or sound? I venture to say not. I even venture, on the other hand, to hold that the very reason thus assigned for giving prayer up is one of the best reasons we can have, so far as it goes, for calmly and earnestly praying on and praying ever.

A moment's reflection will show, for one thing, that those who are thus kept from their prayer by their supposed science leave out of their science the far-reaching and important factor that our prayer, like our work, may be as much part of the eternal order that embodies itself in that universal and everlasting reign of law—which is foolishly supposed to render our prayer a thing of the ignorant and superstitious past. That, indeed, such is the right place of prayer in this connection is as certain as it is that our manifold and varied needs, physical and mental, moral and religious, are unquestionably part of the eternal order which we call the endless reign of law; and from this it follows, by natural complement, that as our subjective needs, in all these respects, have their objective supplies in the same eternal order to which they themselves belong, so has our prayer. Prayer, in the heart and essence of it, is but another name for supreme desire and supreme longing, or for the hunger and thirst of the spirit: and to say that there were no response to these higher instincts and needs of the soul because we live under a reign of law, which, nevertheless, provides abundantly for our lower instincts and needs, were to overturn the objection



by its own proof; for how is a reign of law possible where there are yearnings and needs that cannot and will not be met? Let the reign of law go on, then, till it touch and compass the outmost bound of all things, including the instinct of prayer, the aim and end, the object and answer of prayer, even as it includes all other things; and, taken so, it is too plain to be doubted that there is no more reason, in that eternal order which we call the reign of law, for the giving up of prayer than there is for the abandonment of work, the crushing of aspiration, or the quenching of lofty desire. On the other hand, taken so, the reign of law as much demands our prayer as it requires our labour, our aspiration, and our desire for the fulfilment of its own purpose; so that, under this very reign of law, which is supposed to demand that prayer wholly cease, not he who prays but he who ceases to pray is the rebel and the delinquent, who is seeking, whether he knows it or not, to overturn the very natural order on which he professes to rest, and to trample upon that very reign of law, which is the very breath of his life, in his mistaken abandonment of prayer.

There is, yet again, another grave oversight into which it is quite common for those to fall who wrongly suppose that physical science, with its reign of law, and prayer are incompatible. For not only may prayer, as we have just seen, be itself an essential part of that very reign of law, which is supposed to forbid prayer altogether, it is at least equally certain that there is and can be no such reign of law anywhere as necessarily hinders the freedom either of the Eternal God or of the human spirit, or of fellowship between the one and the other; and until the freedom of God, the freedom of man, and the freedom of intercourse between them be disturbed, prayer remains, and must remain, as a vital force in the eternal realm of spiritual fellowships between the human and the divine. What, indeed, are those very laws of Nature, which are used against prayer, but the laws of that same God who has made prayer, also, a very rootlaw of all the noblest life of man? Is God a mere mechanic who has tied Himself hand and foot to His own machinery, or the living Spirit which rules all things as it will, and the Father Spirit who keeps free ingress and equally free egress for the multitudinous filial spirits that have sprung from His own central and eternal life? And as to the filial spirits of men, can we, who are consciously part of them, doubt that they, too, notwithstanding the reign of law, or because of the reign of law, are free to enter into holy, as well as unholy, fellowships with other free spirits, or that all free spirits can thus enter into free fellowship with the free Spirit of God? "Where the Spirit of the Lord is there is liberty," even when there is also law, liberty, indeed, because there is law, or law because there is liberty.

From all which it follows that the only prayer which is incompatible with the true reign of law, which itself is but the true reign of God, is the prayer which is equally subversive of sound knowledge and true piety. The reign of law simply says, do not pray for the introduction of disorder into the realm of order, but let your prayer be an earnest desire to become more and more loyal subjects in that

realm, in all its manifold spheres—material and moral, intellectual and spiritual. And what is this word of nineteenth century law but simply a repetition of the word of Jesus in the first century, whose model prayer for all the ages and tribes of men is that "Lord's Prayer" which we have all said from our childhood, whose whole spirit and aim, whose every conception of God and man and of the relation between them is meant to lead us into harmony with that same Divine Will which, in Nature, is the source and sustainer of what scientific men call the reign of law, and which, in all true religion, holds the secret of life and peace, of joy and blessedness?

This, then, it would seem, is the right conclusion to which a careful study of this whole question leads us. So far from ceasing to pray because of the reign of law, that same reign of law itself, rightly understood, comes to our perplexed and wavering faith and repeats the Pauline word of old, "Pray without ceasing." Only make your prayer real, part and parcel of all healthy instinct and noble desire, part and parcel of all lowly yet bold endeavour after the beautiful, the true, and the good, part and parcel of a true manly life, and, above all, part and parcel of that supreme harmony with the will of God which is the soul alike of all true law and of all real liberty, the one musical end both of true science and of true religion.

W. MELLOR.

#### BE NOT AFRAID TO PRAY.

Be not afraid to pray—to pray is right.  
Pray, if thou canst, with hope; but ever pray,  
Though hope be weak, or sick with long delay;  
Pray in the darkness, if there be no light.  
Far is the time, remote from human sight,  
When war and discord on the earth shall cease;  
Yet every prayer for universal peace  
Awaits the blessed time to expedite.  
Whate'er is good to wish, ask that of Heaven,  
Though it be what thou canst not hope to see;  
Pray to be perfect, though material heaven  
Forbid the spirit so on earth to be:  
But if for any wish thou darest not pray,  
Then pray to God to cast that wish away.  
—Hartley Coleridge.

PRAYER is the hand that catcheth hold on peace;—  
Nay, 'tis the very heart of nobleness,  
Whose pulses are the measure of the stress  
Wherewith He doth us, we do Him possess;  
If these should fail, all our true life would cease.  
—H. S. Sutton.

'Tis curious that we only believe as deep as we live. We do not think heroes can exert any more awful power than that surface-play which amuses us.—Emerson.

It is wholesome and bracing for the mind to have its faculties kept on the stretch. It is like the effect of a walk in Switzerland upon the body. Reading an essay of Bacon's, for instance, or a chapter of Aristotle or of Butler, if it be well and thoughtfully read, is much like climbing up a hill, and may do one the same sort of good.—*Guesses at Truth.*

## LITERATURE.

### THE PROPHECIES OF JESUS CHRIST.\*

WE must apologise for our long delay in giving our readers some account of this most weighty and instructive book. The fact is that its importance made us hesitate long before dealing with it in a brief and summary manner. But we have found adequate treatment to be, for a variety of reasons, impossible, and as something is better than nothing, we have resolved at last to give those who have not yet made acquaintance with it some idea, however slight, of its contents and its bearing on the great questions of Christian theology.

The writer's attitude to the Gospel history would, we suppose, be called conservative. But his conservatism does not exceed that which seems to have established itself during the present generation on a very solid basis, and most assuredly it is a conservatism transparently honest, sober and reasonable, eager to welcome all attested fact. Nowhere can we trace any bias in the historical statements. Always matters of fact are investigated with impartial care. Only when that proof is complete, does the author proceed to build up his theological theory.

Dr. Schwartzkopff endeavours to show, in the first place, that Christ, probably at a somewhat early date in his ministry, anticipated for himself a violent death—nay, since he was not a Roman citizen and was likely, therefore, if he died by judicial sentence, to die on the cross, there is no difficulty in supposing that he foresaw and foretold the manner of his death. To some extent, the anticipation was natural, and it became more definite as the malice of the Pharisees grew and his popularity with the Galileans waned. But it was also a prophetic certainty—a conviction that nothing short of that perfect exhibition of divine love which was to be given on the cross could overcome sin and reconcile man to God. Christ expressed this belief in the necessity of his death on several occasions, and especially at the last supper, and this faith of the Messiah in the saving efficacy of his own death must be carefully taken into account when we try to fathom the meaning of his quotation from the Psalm as he hung on the cross, "My God, my God, why hast thou forsaken me?" In the second place, the Messiah predicted his resurrection, and this prophecy was fulfilled, at all events so far as this: that the Christ by objective and supernatural vision, manifested himself to his disciples, quickening thereby the germ of faith latent within them and giving them the assurance of his heavenly life, as also of the fact that all power had been committed to him in heaven and on earth.

The great difficulty, however, still remains. The Gospels assert that Christ made a third class of predictions—namely, that within the lifetime of some who heard him he would come again to judge the quick and dead, and to inaugurate the

\* "The Prophecies of Jesus Christ, Relating to His Death, Resurrection and Second Coming and their Fulfilment." By Dr. P. Schwartzkopff, Professor of Theology, Göttingen. Translated by Rev. N. Buchanan, Translator of Reyschlag's "New Testament Theology," &c. Edinburgh: T. and T. Clark. 1897.



full glory of the Messianic kingdom. We all know how many attempts have been made to escape from this difficulty. Christ's words have been explained by being explained away. Able scholars with far greater plausibility have attributed these predictions of the second coming partly to the misunderstanding of their Master's words by the disciples, partly to accretion from later sources. Dr. Schwartzkopff resolutely refuses to take either of these ways. With admirable candour he sets himself to prove that these predictions bear every mark of authenticity, that the authenticity is confirmed by the early history of the Church, and that Christ's words concerning his second coming cannot be understood except in the literal and obvious sense. He also shows that there is nothing to be set on the other side. True, Christ declared that he knew not the day or the hour. This, however, far from contradicting the fact of his belief that he would speedily come again, rather appears to imply it. Just so, when he warns his disciples that he would return when they expected him least, he does so with the express purpose of keeping them watchful, since they did know that he was to return shortly.

Such is our author's presentation of the facts, and we naturally ask how they affect his attitude to the Christian religion. The question is one of great interest. Here is a learned and able man who most thoroughly accepts Christianity as the final and absolute religion, who bows down before Christ as "the only mediator between God and Man," who regards the revelation of God in Christ as the sum of all that is essential in previous revelations, and who declares that "our deliverance is effected by a believing appropriation of God's act in sending his Son for our salvation and by that alone." How is this consistent with the frank admission that Christ was subject to error, and that in a matter directly connected with his claim to be the Messiah, the head of a regenerate humanity, nay, the very source of its new life in God?

The answer given depends on a distinction between the contents or essence and the form or accident of revelation. The essence of the revelation consists, first, in the statement that the kingdom of God was already come (Matt. xii. 28; Luke xviii. 21), whereas the Prophets, even the Baptist, who was the last and greatest of them all, had only dared to say that it was coming. This difference is, in reality, the most momentous that can be conceived. The vision tarried, according to the Prophets, because it involved the establishment of a theocracy in outward splendour and power. According to Christ, it tarried no longer, it had already come, because it was spiritual and interior, because it was the reign of God or holy love in the heart of man. Thence power was to go forth which was gradually, and often silently, to change outward conditions. Next, the sinless Son of God proclaimed his own position as the one "master" of the disciples, as Lord in the spiritual realm. As such—*e.g.*, in the Sermon on the Mount—he laid down the great principles of the new dispensation. The divine life was already realised in him; it was to be perfected by suffering, it was to be imparted to all who come to God through him. Thirdly, the disciples saw "that the position of the moral and religious rules of the world really belonged

to him," so that, finally, all things were to be put under his feet. Given all this, an inherited misconception as to the manner of his return does not really affect our allegiance to Christ, as one "in whom alone is contained the full knowledge of God, and the true power of God, and indeed our whole salvation." Let us add that, just because this belief in the speedy return of Christ in no way belonged to the substance of revelation, it fell easily away from the mind of Christendom. St. Paul, when he wrote to the Philippians, was prepared to die instead of being caught to meet the Lord in the air; nor did this change of expectation abate his trust that, being absent from the body, he would be present with the Lord. So, too, the Fourth Gospel dwells on those words of the Lord which promise his perpetual advent to the heart, and has little to say of his advent in the clouds of heaven.

We hope that this very imperfect account of a notable book will induce some of our readers to study it for themselves. They will not fail to derive great profit from it, whether they adopt or reject its main conclusions. We have not seen the original German, but it is only right to say that the translation reads as easily and pleasantly as if it had been written in English from the first, and is to all appearance most skilfully and carefully done.

W. E. ADDIS.

#### "THE JEWISH LAW OF DIVORCE."\*

THE author of this book, Mr. David Amram, is a Jew and a barrister, and thus exceptionally well fitted to expound such a subject as that which he has chosen. To do full justice to it in a review would need that the reviewer also should have considerable knowledge of law, not only Jewish but Christian. I can pretend to no such knowledge, and must be content simply to give a brief summary of the very interesting contents of this book, and an explanation of what seems to me its most important feature.

The author begins with an account, necessarily brief, of the development of Jewish law, from the Pentateuch to the Talmud, and thence to the latest authoritative code, which is known as the Shulhan Aruch. Then is described, as the subject to which the regulation of law was to be applied, the ancient theory and practice of divorce, as it existed in the patriarchal times. A special treatment is given to the divergent opinions of Jesus and the contemporary Jewish teachers, in which, as is customary with Jewish writers, Jesus is claimed as a follower of one of the great Rabbis, in the present instance Shammai instead of Hillel. Having thus opened the general subject, the author goes into detail upon particular Rabbinical enactments, all of which had the effect of defining and limiting the original unrestricted freedom of divorce. He shows how the right of the wife to sue for a divorce was gradually established in the face of ancient usage, and enumerates the grounds upon which she could act. Then follow remarks on reconciliation and re-marriage, upon judicial separations, the legal and social status of the divorced woman, her claim to her dowry and the custody of her children. The remaining chapters describe the legal formalities necessary in

order to a valid divorce, formalities made as complicated as possible, in order (so it is said) to give every opportunity to the parties concerned to pause before it is too late, and to discourage the practice of divorce. The details of these later chapters are highly technical, and of little interest except to Jews.

To non-Jewish readers the most valuable part of the book is that which explains the attitude of the Rabbinical lawyers towards the subject of divorce. The writer says that the view he takes is not the usual one, but there can be scarcely any question that it is the right one. It is not commonly understood amongst Christians, and in consequence Rabbinism is condemned for a fault of which it is entirely innocent. Christians sometimes come across the dictum of a great Rabbi to the effect that a man may divorce his wife if he meets with another woman whom he prefers. And upon this dictum, which they totally misunderstand, they found a charge against the Rabbis of treating a grave subject with shameless frivolity. This is only one out of many instances in which Rabbinism is condemned by those who know but little of its words, and nothing at all of its spirit.

In regard to divorce, the ancient usage of Israel allowed absolute freedom to the husband to put away his wife. She was his property, and he might do what he liked with her. There was unrestricted liberty of divorce, and no law on the subject, until the appearance of the book of Deuteronomy, which enacts that in two specific cases the husband shall *not* be allowed to divorce the wife. (Deut. xxii. 13-19, and 28-29.) Deut. xxiv. 1-5 prescribes the practice where divorce is allowed. This is the first appearance of a Jewish Law of Divorce, and its intention obviously is to put a check upon that unrestricted liberty of the husband, which had been acknowledged up till then. And the same intention is found in all the later Jewish law on the subject, no less the Rabbinical than the Biblical. Of Biblical divorce-law there is very little; almost the whole Jewish divorce-law is Rabbinical, based where possible upon Scripture, but having, as the Rabbis admitted, not much positive precept to go upon. The whole aim of the Rabbis was to restrict divorce, and it is safe to say that they would have been glad if the Old Testament had given them ampler warrant for such restriction by a more general prohibition. In the absence of such general prohibition in Scripture, the Rabbis did what they could to modify the existing usage by restraints and limitations, and the law, as they finally shaped it, is to be found in the Talmud, and the later codes.

Now in the time of Jesus the question of divorce was one of the points in dispute between the rival schools of Hillel and Shammai, and perhaps it was for this reason, as being a burning question of the day, that it was made a means of "tempting" the new teacher. (Matt. xix. 3-12.) The school of Shammai held that a man might only divorce his wife on the ground of infidelity, while the school of Hillel maintained that he might do so for any reason—even, as Hillel said, "if she burnt his food," or as Agiba, a Hillelite of the next century, declared in the dictum quoted above, "if he found a prettier woman." It has been held that Jesus in this instance followed Shammai rather than Hillel, but

\* "The Jewish Law of Divorce." By D. W. Amram. London: David Nutt. Price 6s.



as a matter of fact he followed neither, because the point in dispute between them is not touched by the famous declaration of Jesus about divorce. And there is nothing to make it inconceivable that if they had heard that declaration, both Hillel and Shammai might have answered, "Master, thou hast well said." What the two schools debated was not the question, "Is divorce in itself right or wrong, desirable or otherwise, on general moral grounds?" but the question, What is the Law about divorce? What does the Law—namely, the word of Scripture—allow or forbid in the matter? Both the school of Hillel and that of Shammai took their stand upon Deut. xxiv. 1, and they differed in their interpretation of the words which are rendered (R.V.) "something unseemly." The Shammaiites attached a graver meaning to the term than the Hillelites did. But they differed not as moralists but as jurists; they did not make the law, they simply declared what, in their opinion, the Law was. Therefore when Hillel said that a man might divorce his wife if she burnt his food, and Aqiba that he might divorce her if he met with a prettier woman, the meaning is that in the opinion of these teachers the law did not require any more grave cause for divorce, it allowed an almost unlimited freedom to the husband. But this was decidedly not the private opinion of either Hillel or Aqiba, upon divorce as a moral question. And it is a wholly unwarrantable charge to bring against them, and other great Rabbis, their contemporaries and followers, to say that they defended or allowed divorce on such trivial grounds. The Talmud records sayings upon the subject of a far different tenour, showing that the leading Rabbis were by no means blind to the graver moral aspects of divorce, and that they looked upon it as an unavoidable evil to be restrained and regulated as much as possible. This point is well and clearly brought out in the book under review, and it was well worth bringing out. That many Christians will take the trouble to read the book and enlarge their knowledge of that sorely misjudged system known as Rabbinism, is perhaps not very likely. In the Midrash, Esau often typifies the Gentiles (especially the Christian Roman Empire), and Jacob naturally represents the people of Israel. Now-a-days the names are reversed, the younger brother has dispossessed the elder, and the Christian Jacob, enjoying the birthright, cares little indeed for the Jewish Esau, whose place he has taken and whose blessing he has inherited. At least he thinks he has. As one having much sympathy with Esau, I commend to Jacob the study of this book.

R. TRAVERS HERFORD.

*The Lump of Clay, and other Addresses to Young People.* By the Rev. H. W. Shrewsbury, Wesleyan Minister, Leeds. (Oliphant, Anderson, and Ferrier. London and Edinburgh. 1s. 6d.)—Sunday-school teachers would greatly help each other by making known the books which they have found useful in their work. The writer commends the above book as such an one. It contains twenty-three addresses, all of which might have been delivered, almost without changing a word or phrase, in any of our schools or chapels, with great advantage to old and young. They are lucid, sometimes lovely, in style; so full

of simple, manly thought, made crystal-clear with abundance of apt illustration, literary, scientific, mythological, and many a story of experience—the harvest of an observant eye—with parable and poem. Wesleyan children, who hear such sensible and helpful addresses, are to be envied.

JOHN McDOWELL.

#### A LONDON BAZAAR.

A MEETING under the auspices of the London District Unitarian Society was held in the Council Room of Essex Hall, on Wednesday evening, in response to an invitation from the Committee of the Society that the ministers and two delegates from each of the associated congregations should meet together to consider the holding of a bazaar in 1900 (the fiftieth anniversary of the foundation of the Society), in order to raise a fund to supplement the present inadequate annual income of the Society, and to provide a Permanent Building Fund, from which loans without interest might be advanced to congregations anxious to build. The chair was taken by Mr. S. S. Tayler, president of the Society, and there were also present Mr. David Martineau (treasurer), Messrs. G. H. Clennell and H. Baily (secretaries), Lady O'Hagan, Dr. Blake Odgers, the Revs. W. Copeland Bowie, W. G. Cadman, A. Farquharson, S. Farrington, J. Harwood, F. H. Jones, A. J. Marchant, H. Rylett and W. Wooding, Messrs. E. Chatfield Clarke, E. Coventry, H. Epps, B. Lewis, Frank Preston, Howard Young, and a number of other delegates, ladies and gentlemen, 52 in all. It was explained that delegates had not received instructions from their congregations, and the votes expressed simply the opinion of those present.

Letters of regret for non-attendance had been received from the Revs. F. Allen, Jenkin Jones, Dr. Mummery, W. C. Pope, H. Rawlings, and J. E. Stronge. Dr. Herford wrote, urging that it was bad policy to trust to a bazaar to increase the regular income of the Society, and that a personal canvass should be made for that purpose, but stating that, whatever decision was come to, he should do what he could to help.

Mr. Ion Pritchard wrote suggesting as an alternative to a bazaar, to which he knew that many would object, a festival meeting in 1900, at which a strong pronouncement of the policy of the Society might be made, and the different congregations should bring in purses to raise the desired fund, music also being provided by the best talent to insure an attractive meeting.

The Chairman and Mr. Martineau and Dr. Odgers explained the position of the Society and the object of the proposed bazaar. One of the original objects of the Society was to draw the members of congregations in the district nearer together and unite them in common work, which a great bazaar certainly would do. The work would kindle enthusiasm as it went on; and it was necessary that money should be raised, to prevent the present average annual deficit of over £300 on the ordinary expenditure, and also to provide for the building of churches where, with the growth and shifting of population, new congregations were being formed. A letter from Mr. James Beard was read, strongly encouraging the effort and

describing the experience of the Manchester bazaar. It was distinctly stated that from the first the understanding was that there should be no raffling, and the hope was expressed that the further example of Manchester would be followed, and there would be no intoxicants provided in connection with the bazaar. After a full discussion a vote was taken, when by 38 votes against 3 it was agreed that it was desirable that a bazaar should be held in 1900 for the objects above stated.

It was then agreed that the ministers and delegates appointed by the congregations, together with the officers of the Society, should be the bazaar committee, and a preliminary executive was appointed to take immediate action.

#### YORKSHIRE UNITARIAN SUNDAY SCHOOL UNION.

##### ANNUAL MEETING.

THE thirty-first annual meeting of the above Union took place on Saturday afternoon last at Pudsey, near Leeds. There was a large gathering of teachers, friends, and Sunday-school workers connected with the Union, the proceedings throughout being of an enthusiastic and encouraging character.

The proceedings commenced with service in the chapel, the sermon being preached by the Rev. CHARLES HARGROVE, M.A., of Leeds. Speaking from the words "Be not weary in well-doing," Mr. Hargrove, in earnest and eloquent terms, set forth the ennobling and responsible work in which Sunday-school teachers were engaged. It was a voluntary duty, and though those therein engaged might not be able to discern the results of their continued efforts, they might depend upon it that if they carried out their work in a conscientious, unflagging way, the results would be enshrined in the lives of the scholars when they became men and women. It was one of the highest and noblest duties of life to train the young people entrusted to their charge—to point out to them all that was true, lovable, holy, and worthy of emulation; and also to place before them what should be avoided, shunned, and discarded. In conclusion, Mr. Hargrove urged his hearers steadfastly and perseveringly to carry on the Christ-like work in which they were engaged. Tea and a stroll in the grounds of the Pudsey Park followed, after which, in the evening, a public meeting was held in the chapel, which was well filled.

The chair was taken by the PRESIDENT, the Rev. J. G. SLATER, and there were also present the Rev. Charles Hargrove, M.A. (Leeds), the Rev. E. Ceredig Jones, M.A. (Bradford), the Rev. J. McDowell (Holbeck), the Rev. J. Fox (Hunslet), and the Rev. W. H. Eastlake (Idle); and Messrs. Rd. W. Silson, W. Ferro, Chas. Stainer, J. Teal, E. Hill, F. G. Jackson, Noble, Tyndall, W. B. Holgate, H. Wade, P. W. Jackson, W. P. Holgate, Fred. Clayton, and B. Ferro and C. H. Boyle (hon. secs.). Amongst the lady workers present were Mrs. Hepton, Miss Brown, Miss Hudson, Miss Boyle, Miss Hargrove, Miss Townshend, and others. The delegates who attended were the Rev. W. Harrison, representing the Manchester District Sunday School Association; and Mr. W. Godfrey, the North Midland Sunday School Association.



The draft report presented stated that the work in the various schools in the Union had been faithfully carried on during the past year. There had been the usual fluctuations with regard to numbers; but the organisations connected with the various schools were in a sound and healthy condition. There were 554 scholars over sixteen years of age, which was a hopeful sign, because it answered one of the main objects of the Sunday-school—that of being the nursery of the church. The report concluded by saying that there were grounds for the hope that the good work being done in the schools would so mould and regulate the lives and characters of the scholars that they would become noble men and women, and true and devout children of the living God.

The PRESIDENT, in moving the adoption of the report and balance-sheet, extended a hearty and cordial welcome, on behalf of the Pudsey congregation, to all present. As to the report, he considered it very satisfactory. There would always be increases and decreases in the numbers attending the schools, but he believed the Union was doing a good work. He then briefly eulogised Mr. Hargrove's sermon, which he felt sure would be helpful to all engaged in Sunday-school work, and for which he personally thanked the preacher.

The Rev. JOHN FOX briefly seconded the motion, and agreed that the report was encouraging and satisfactory.

The resolution was carried unanimously.

The Rev. E. CEREDIG JONES moved a vote of thanks to the Rev. C. Hargrove for his sermon. It was quite refreshing to hear such a discourse, for he felt convinced that the truths and the encouragement which it contained would go to the hearts of all who had had the privilege of hearing it. He believed the work of the Sunday-school was of more importance now than ever, and he thought every effort should be brought to bear not only to teach our young people the principles which we professed, but also to bring them into our congregations.

The resolution was seconded by Mr. CHARLES STAINER, and carried.

The Rev. C. HARGROVE having briefly replied, the Rev. J. McDOWELL moved that a welcome be extended to the delegates from kindred associations, and it was seconded by Mr. J. Teal, and carried.

The Rev. W. HARRISON, on behalf of the Manchester District Association, and Mr. GODFREY, for the North Midland, responded, the former gentleman alluding to the value of examinations, and also of preparing young men and women for the work of the world.

Mr. W. FERRO then moved, and Mr. R. W. SILSON seconded, that the thanks of the meeting be accorded to the past officers, and also the appointment of the officers for the ensuing year, and the motion was carried.

The PRESIDENT moved, and the Rev. C. HARGROVE seconded, a vote of thanks to Mr. Fred. Clayton for his services to the Union as secretary during the past eleven years, each speaker commenting on the efficient and faithful manner in which the duties had been discharged.

The resolution having been unanimously carried, Mr. CLAYTON briefly replied.

The Pudsey friends having been thanked for their hospitality, and the President for his services in the chair, the proceedings

terminated with singing and prayer, general satisfaction being expressed at the success of the gathering.

THERE is no man anywhere who longs for evil or for falsehood or for ugliness. If one seems to desire evil, his real desire is for some seeming good comprised in that evil thing. If he appear to desire falsehood, his real desire is for some seeming truth covered by that falsehood. If he seem to desire ugliness, his real desire is for some seeming loveliness hidden in that ugliness. He is deceived in his desire. And if he attain to it, he will know that he was deceived. For the real longing of the soul is always for goodness beauty, truth, never for evil, hideousness or falsehood. For God lives in every human soul. And so in the end—the far-off end—the things honourable, lovely, and of good report must prevail, and the kingdom of man everywhere shine out into the kingdom of God.—*R. A. Armstrong.*

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Accrington.**—Floral festival services were conducted at Oxford-street Unitarian Chapel on Sunday last by the Rev. J. A. Pearson, of Oldham. Mr. Pearson preached appropriate sermons morning and evening, and in the afternoon he delivered a most interesting address to the young people. The chapel was decorated for the occasion; a suitable anthem was sung by the choir at each service; solos were sung by Mrs. Webster and Mrs. Dodgeon in the afternoon, and by Mrs. Hargreaves in the evening. The collection, nearly £7, was considered satisfactory.

**Carmarthen.**—The Rev. J. H. Weatherall, B.A., of Darlington, has been appointed Professor of Hebrew in Carmarthen College, in succession to the Rev. Philemon Moore, B.A., and will enter on his new duties in the autumn. Mr. Moore has been appointed to a fellowship by the Hibbert Trustees, and will proceed to Germany for a year's special study.

**Gloucester.**—On July 3 the Sunday-school sermons were preached by the Rev. Henry Austin. The morning address was delivered to the teachers and scholars, the evening to the parents and guardians. Special anthems were well rendered by the choir. On the 7th the children's picnic took place at Stratton. The weather was glorious, and all were very happy.

**Crews.**—Saturday, the 2nd inst., was the beginning of the annual holiday at the L. and N.W.R. Works, and the Rev. R. Stuart Redfern took a party of over twenty of the Sunday-school scholars, teachers, and a few members of the Free Christian Church, for a week's holiday at Great Hucklow, in the High Peak of Derbyshire. The visitors were boarded at the houses of the various members of Mr. Redfern's former congregation and other friends. The weather was very favourable, and the time was spent in visits to some of the most interesting and picturesque parts of the district, under the guidance of Mr. and Mrs. Redfern; the party returned home on Saturday, the 9th inst., all being delighted with the pleasures of their holiday, and expressing the hope that the experiment may be repeated next year.

**Dewsbury.**—On Saturday the choir of Unity Church had their annual outing. This year Malham was visited. Mrs. R. Thornton generously defrayed the travelling expenses, and the party of twenty-four persons was liberally entertained as the guests of Mr. Thos. Richards. A very enjoyable day was spent.

**Leeds.**—Beatrice Clark, a student in the Basinghall-street British School (of which Miss A. Clarke is mistress), has won a scholarship in the Leeds High School for Girls. Basinghall-street School is the only really unsectarian day-school in the city of Leeds.

**Liverpool.**—On Saturday, the 2nd inst., the Liverpool Sunday School Society held its annual summer picnic and service at Knutsford. About sixty teachers and friends were present from

Birkenhead, Liverpool, Gateacre and Warrington, and were escorted by Mr. and Mrs. Alfred Holt and the Rev. G. A. Payne to the places of interest in Knutsford and its immediate neighbourhood. After tea, kindly provided in the schoolroom by Mr. and Mrs. Holt, service was held in the chapel, conducted by the Revs. G. A. Payne and W. J. Jupp. Mr. Jupp's address was on "the advantages of holidays," and made a deep and encouraging impression. A most successful meeting was additionally favoured with fine weather, and all returned with happy impressions of their hosts and of Knutsford.

**London: Essex Church.**—The annual flower service took place on Sunday last, and was greatly enjoyed by a full church, the children occupying the area and the adults the gallery. Over a hundred offerings of plants and fruits were brought and afterwards distributed to the local hospitals. An interesting address was given by the Rev. J. Freeston, of Nottingham, and a collection taken for Winifred House.

**Moneyrea.**—The United Temperance Guild held a very successful meeting on Saturday evening last. The hon. sec., Mr. T. Munn, read an essay on "Temperance," which was highly appreciated, in which he stated in a sensible, practical way the reasons why he advocated total abstinence. The meeting was also addressed by Mr. B. Hobson, Mrs. Rebecca Green, and Mrs. May Hobson, of Belfast, and the Rev. R. Lyttle. The secretary was generally complimented on the moderate and effective way in which he advocated the principle.

**Nantwich.**—The Sunday-school anniversary was held on Sunday, when the scholars effectively rendered several sacred songs and choruses, assisted by Mr. Woodhead, who sang very ably "Lord, I believe." The preacher was the resident minister, the Rev. J. M. Mills, who spoke in the evening on the hindrances to the development of the child in the home and the State. Good congregations assembled, and the collections were an improvement on previous years.

**Newchurch (Appointment).**—The Rev. James Shaw, B.A., late of Manchester College, Oxford, has received and accepted an invitation to become the minister of the congregation at Newchurch. He will enter upon his duties in a few weeks' time. Mr. Shaw was at one time a Primitive Methodist minister; he held brief pastorates among the Unitarians at Aberdare and Torquay before proceeding to Manchester College, Oxford.

**Ringwood.**—The Rev. J. Warschauer, M.A., Hibbert Scholar, is preaching at St. Thomas's Chapel during the present month. Good congregations have been attending his ministrations.

**Rochdale.**—The Sunday-school anniversary services were held on Sunday last at Clover-street Chapel. There were large congregations at each of the services, and especially in the evening, when the building was packed. An address was delivered in the morning by the Rev. A. H. Dolphin, of Leigh, and the afternoon and evening sermons were preached by the Rev. T. P. Spedding. Special hymns were sung by a choir of over seventy of the scholars, who were dressed in white, and they were assisted in the anthems by the church choir and a few friends. The collections for the day amounted to over £53. At the anniversary Mr. Spedding resumed his duties after an absence of over four months. In the early part of the year he broke down under long-continued neuralgia, and after a severe illness was ordered abroad. During his absence Mr. Spedding made a prolonged tour in Palestine, Syria, and Egypt, and has returned to his duties much benefited by his trip. The work at Rochdale has been sustained by a splendid spirit of loyalty during the absence of the minister.

**Shepton Mallet.**—On July 3 Sunday-school anniversary services were conducted by the Rev. H. S. Solly, M.A., of Bridport. The occasion had a peculiar interest for the preacher, since his father had been minister of the old chapel fifty-three years ago.

**South Wales Unitarian Association.**—The annual meetings were held at Brondeifi, Lampeter, on July 6 and 7. The service on Wednesday night, at seven o'clock, was commenced by Mr. David Rees, minister-elect of Pentre and Clydach Vale, and two able sermons were preached by the Revs. D. Evans, Wick, and Jenkyn Thomas, Aberdare. On Thursday morning, at nine o'clock, the business meeting was held, when favourable reports were presented from the grant-aided churches and respecting the work done in Sunday-schools for the annual examinations, and it was decided to go on with the work and further develop it in the future. It was also resolved that the next annual meetings be held at Bwlch Fadfa, and the next quarterly meetings at Pantydeffaid, when the new and commodious chapel there will be opened. The Rev. R. C. Jones, Lampeter, was elected president for the coming year, and the Rev. Jenkyn Thomas, vice-



president, the old secretary and treasurer, the Rev. W. James, B.A., and Mr. John Evans, Llandyssul, being re-elected. Votes of thanks to all the officers concluded this meeting. At eleven o'clock the president for the year, the Rev. J. Hathren Davies, Cefnacoed, delivered his presidential address, which was worthy of himself and our denomination. The address, which had been printed beforehand and was sold at the meetings, dealt with the present position of our community in Wales. In the afternoon two eloquent sermons were preached by the Rev. D. J. Williams, Merthyr-Tydvil, in English, and by the Rev. R. J. Jones, M.A., Aberdare, in Welsh, the latter being the Association sermon. The old patriarch was in his best *hwyl*, and delivered one of the best sermons of the day. At six o'clock the last meeting was held, when the Revs. W. James, B.A., Llandyssul, and T. J. Jenkins, Gellionen, delivered two powerful and convincing sermons. Before the close of this meeting a vote of thanks was accorded the friends at Lampeter for giving the Association such a hearty welcome and providing for the bodily necessities of all. The collections were good and the attendance was all that could be expected, but would have been much larger had it not been for the fact that the country people were busy with the hay harvest.

**Walsall.**—The *Walsall Free Press* has printed in full a vigorous sermon, preached on Sunday week in the Unitarian Free Church by the Rev. Peter Dean, on "The Ritualistic Mutiny in the Church of England." The preacher urged that the Church of England was a Protestant Church, established by law, and that its clergy must be bound by the law and kept within the limits of the Prayer-Book. As against the Romanising and materialistic practices now prevalent in many of the churches, he pleaded for the simplicity and spirituality of religion.

**York.**—The Rev. W. Birks, F.R.A.S., having retired from the temporary charge of the St. Saviourgate Chapel, the committee have placed on record their thanks for the services he has rendered to the congregation and to the cause of religious liberty since June, 1897, when he consented to undertake an office of much difficulty and responsibility.

## OUR CALENDAR.

SUNDAY, JULY 17.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Collection for Provincial Assembly.  
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. WORSLEY AUSTIN, M.A.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. E. M. DAPLYN.  
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. U. V. HERFORD.  
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. A. FARQUHARSON. Morning, "Unfinished Things." Evening, "Saints."  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Mr. B. B. NAGARKAR.  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. F. H. JONES, B.A.  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M.; 3 P.M., Service for Children, Rev. S. FARRINGTON.  
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. EDWARD BURTON.  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. H. W. PERRIS.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.  
Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M., Mr. L. TAVENER.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. WAIN.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. DAVID DAVIS.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.  
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.  
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN, "Unitarianism without the Unitarian Name."  
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
MARGATE, Forester's Hall, Union-crescent, 11 A.M., Rev. W. R. SHANKS.  
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.  
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. R. SHANKS.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Mr. J. WALTER COCK.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.  
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. MASON.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
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W.—July 17th, at 11.15, Dr. WASHINGTON SULLIVAN, "Spinoza, the God-Intoxicated Man."

## DEATHS.

COX—On the 7th inst., at 66a, Croxted-road, West Dulwich, Alfred James, the youngest son of Loraine and Annie Cox, aged 16 years and 5 months.

FORDHAM—On the 8th inst., Constance Mary, eldest daughter of the late Herbert Fordham, of Odsey, aged 41 years.

GIBBS—On the 7th July, at Springfield, Upper Clapton, David Aspland Gibbs, for many years Captain in the 2nd Tower Hamlets R.V.B., in his 85th year, after a long illness patiently borne. Interred at Abney Park Cemetery on Monday, 11th July.

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